

ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME I

APRIL, 1919

NUMBER 4

PUBLISHED BY

THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

CHICAGO, ILL.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION,
ETC., REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912

OF ILLINOIS CATHOLIC HISTORICAL REVIEW, published quarterly at Chicago,
Illinois, for April 1, 1919.

STATE OF ILLINOIS, COUNTY OF COOK, ss.

Before me, a Notary Public in and for the State and county aforesaid, personally appeared Joseph J. Thompson, who, having been duly sworn according to law, deposes and says that he is the Editor of the ILLINOIS CATHOLIC HISTORICAL REVIEW and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

Publisher, ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois.

Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois.

Managing Editor, Joseph J. Thompson, Ashland Block, Chicago, Illinois.

Business Manager, James Fitzgerald, Ashland Block, Chicago, Illinois.

2. That the owners are: THE ILLINOIS CATHOLIC HISTORICAL SOCIETY, Ashland Block, Chicago, Illinois (a corporation not for profit. No stockholders).

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None. Exemption claimed on the ground that publication is devoted to religious purposes.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in cases where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

JOSEPH J. THOMPSON.

Sworn to and subscribed before me this 1st day of April, 1919.

[SEAL]

MICHAEL J. O'MALLEY,

(My commission expires March 8, 1920.)

Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

HONORARY PRESIDENTS

Most Rev. George William Mundelein, D. D. Chicago

Rt. Rev. James Ryan, D.D. Alton
Rt. Rev. Peter J. Muldoon, D.D. Rockford

Rt. Rev. Edmund M. Dunne, D. D. Peoria
Rt. Rev. Henry Althoff, D.D. Belleville

OFFICERS

President, Wm. J. Onahan.....Chicago
First Vice President, Rev. Frederic
Siedenbug, S. J.....Chicago
Second Vice President, James M.
GrahamSpringfield
Treasurer, William J. Lawlor....Chicago

Corresponding Secretary, James
FitzgeraldChicago
First Recording Secretary, M. J.
HowleyCairo
Second Recording Secretary, Marga-
ret MaddenChicago
Archivist, Rev. A. J. Wolfgarten..Chicago

TRUSTEES

Rt. Rev. Daniel J. Riordan.....Chicago
Very Rev. James Shannon.....Peoria
Very Rev. John B. Furay, S. J....Chicago
Rev. John Webster Melody.....Chicago
Edward Osgood Brown.....Chicago

Michael F. Girtten.....Chicago
Rev. Francis F. Formaz.....Jacksonville
James A. Bray.....Joliet
Frank J. Seng.....Wilmette
John B. McMannus.....LaSalle

The Archbishop and Bishops of the Province have indorsed the ILLINOIS CATHOLIC HISTORICAL SOCIETY and its work, and proffered their assistance.

Following are extracts from their letters:

I give hearty approval of the establishment of a Catholic Historical Society that will not be confined to the limits of this Diocese only, but will embrace the entire province and State of Illinois, and to further encourage this movement, I desire you to enroll me among the life members of the Society.

Sincerely yours in Christ,

GEORGE W. MUNDELEIN, *Archbishop.*

The Bishop desired me to write you that he is pleased to accept the Honorary Presidency, and cordially approves of the good work undertaken by the ILLINOIS CATHOLIC HISTORICAL SOCIETY.

Faithfully yours in Christ,

M. A. TARRANT,

Secy. to the Bishop of Alton.

I am glad to have your letter about the CATHOLIC HISTORICAL SOCIETY, and will gladly serve in the capacity suggested. This will be a depository and will fill a much felt need.

P. J. MULDOON, *Bishop of Rockford.*

The sole aim of the Society, namely, 'To make known the glories of the Church,' should certainly appeal to all our Catholic people. I confidently hope that the Society may meet with the generous encouragement it richly deserves from everyone under my jurisdiction.

EDMUND M. DUNNE, *Bishop of Peoria.*

I wish to assure you that I am willing to give you every possible assistance in the good work you have undertaken, and in compliance with your request, I am likewise willing to be one of your Honorary Presidents.

Wishing God's blessing, I remain,

HENRY ALTHOFF, *Bishop of Belleville.*

CONTENTS

THE COMMONS OF KASKASKIA, CAHOKIA, AND PRAIRIE DU ROCHER <i>Reverend Frederick Beuckman</i>	405
OLD KASKASKIA WAYS AND DAYS <i>Stuart Brown</i>	413
THE DEVELOPMENT OF THE CHURCH <i>Joseph J. Thompson</i>	424
THE BEGINNINGS OF HOLY FAMILY PARISH, CHICAGO <i>Reverend Gilbert J. Garraghan, S. J.</i>	436
THE OLD CHURCH AT CAHOKIA <i>Reverend Robert Hynes</i>	459
WILLIAM J. ONAHAN <i>Mary Onahan Gallery</i>	464
PERSONAL TRIBUTE TO WILLIAM J. ONAHAN <i>Reverend John Cavanaugh, C. S. C.</i>	480
ILLINOIS' FIRST CITIZEN—PIERRE GIBALT <i>Joseph J. Thompson</i>	484
THE FIRST AMERICAN NUN IN THIS COUNTRY <i>Reverend Lawrence J. Kenny, S. J.</i>	495
ARCHBISHOP ECCLESTON AND THE VISITANDINES OF KASKASKIA <i>Reverend John Rothensteiner</i>	500
EDITORIAL COMMENT	510
ACKNOWLEDGEMENTS	514
BOOK REVIEWS <i>THEODORE CALVIN PEASE, The Frontier State.</i>	515
SOURCES	520

LOYOLA UNIVERSITY PRESS
Chicago, Illinois

Illinois Catholic Historical Review

Volume I

APRIL, 1919

Number 4

THE COMMONS OF KASKASKIA, CAHOKIA AND PRAIRIE DU ROCHER

As a monument of the ancient Catholic French settlements in the state of Illinois the commons and common-fields establish an interesting and memorable evidence of the priority of this state as the nucleus of the earliest permanent establishment of the white race in the Mississippi Valley. Perhaps nowhere else in the United States than in the ancient Catholic French missions does this unique apportionment of lands into commons and common-fields obtain. Few states of the Union can boast of this evidence of the priority of settlement and in the state of Illinois we find the commons and common-fields only in that limited section of the state skirting the Mississippi river and extending between the villages of Kaskaskia and Cahokia. Commons and common-fields were established by the French Government in connection with the villages of Kaskaskia, Cahokia, Fort Chartres, St. Philippe, Prairie du Rocher, Grand Prairie and Prairie du Pont.¹

Whilst the subject of the commons and common-fields is of interest to the student of history there would be no reason to introduce the same in this REVIEW if there did not attach to the commons an ecclesiastical status. In spite of repeated inquiries, no monograph or treatise on the Commons seems to exist. This the writer desires to adduce as an excuse for his present essay on the subject. The Cahokia Commons was a direct grant to the Fathers of the Foreign Missions or of the Seminary of Quebec,² who remained in pastoral charge of Cahokia from 1699 until 1763, when Reverend Forget du

¹ *American State Papers*, Public Lands, Washington, 1834, II. 226.

² *Ibid.*, II. 167. United States Register Book of Translations, 208.

Verger, the last of their representatives, departed for France. The title to the Commons of Kaskaskia and the other early French villages vested either in the villagers or parishioners. The Commons of Kaskaskia, Cahokia and of Prairie du Rocher, after they had ceased to serve as common pasture and woodland for the inhabitants of the respective villages, were in later days subdivided into farmlands and leased as such. The funds thus derived from the leases served to support the schools and church.

The reader will readily understand by an inspection of the accompanying map³ the position and relation of the village, the commons and the common-fields. The common-fields were narrow strips of land, mostly only of one arpent's width, which extended from the base line of the village in parallel lines back to the hills, a distance of three or more miles. The title in the common-fields vested by fee simple in the individual owners thereof, whilst the title in the commons vested jointly in the villagers or parishioners. These arable common-fields were surrounded by a fence, which protected the growing crops from the depredations of the cattle foraging in the commons. There was at the time of these early settlements a distinct advantage in this system of narrow abutting farm lands and a common, centralized habitation of the owners and cultivators of these fields. Against the treachery of the Indians it provided protection while at work in the fields and while at rest in the village. And even at this late date it requires no effort of fancy to appreciate that this singular combination of rural and village life secured social advantages and interests which have been entirely lost in our modern separation of the city and country. The sauvity of manners, social gayety and the ease and contentment which marked the lives of the villagers found no doubt much of its nourishment in this combination of farm and town life.

The commons were vast tracts of woodland and marsh set aside for the common use of the villagers or parishioners for the pasturage of their cattle and for fuel and building material. They ceased to serve this purpose when the state became more thickly settled and their adaptation as farm lands proved more profitable to the common interest of the villagers or parishioners.

THE KASKASKIA COMMONS

For the present, the commons of Kaskaskia and Cahokia will be our principal concern, a treatment of which will bring out the points

³ *American State Papers*, Public Lands, II, 148.

of historical interest which in a general way apply to all the commons. Such treatment will also permit us to touch on the points of divergence in the nature and the history of each common.

The commons of Kaskaskia contained six thousand five hundred acres of rich alluvial land. When the Jesuit Fathers Marest and Bineteau selected this domicile for the Kaskaskia Indians as a more secure retreat from the savage Iroquois, the peninsula situated in the fork of the Mississippi and the Kaskaskia Rivers had the same geographical outlines as shown by the accompanying map. However the peninsula is no more and the land which it contained lies on the Missouri side of the Mississippi River. In the year 1893 the Mississippi River leaped into the Kaskaskia River at the loop of the Kaskaskia River just north of the town of Kaskaskia, and it has since then retained that portion of the Kaskaskia River for its course. From the point of divergence to the entrance of the Kaskaskia River into the Mississippi, the old bed of the Mississippi River is disappearing.

The accompanying map will, as far as I think available evidence permits us to determine, locate also the Indian village, or the first mission of the Immaculate Conception after its transfer south. In the common-fields a reservation, Kaskaskia Indians, will be noticed north of the town site. In this reservation, which was fourteen arpents wide and contained four hundred and forty-three acres, it appears most probable that the Indian chapel of the Immaculate Conception stood. The French chapel in the town of Kaskaskia was built twenty years later.

When the original grant of the Commons of Kaskaskia was made by the French government is not known, since that instrument has been lost. The grant of the Cahokia commons was made June 22, 1722, and was signed by Pierre Duguet de la Boisbriant, first lieutenant of the king of France for the province of Louisiana and commandant of the Illinois, and Marc Antoine de la Loire des Ursins, principal commissary of the company of the Indies.⁴ We surmise that the grant of the Kaskaskia Commons was made about the same time and that it was executed and signed by the same Boisbriant and des Ursins. The supreme court of this state accepts the fact of this previous grant although recognizing that no record thereof is preserved.⁵

It was however confirmed to the inhabitants of the parish of the Immaculate Conception of Kaskaskia by a patent issued August 14, 1743, by Pierre de Rigault

⁴ *Ibid.*, II, 167, United States Register Book of Translations, 208.

⁵ *Herbert vs. Lavalley*, 27 Illinois, 448.

de Vadreuil, Governor and Edme Gatien Salmon, Commissary Orderer of the province of Louisiana, subject to the certain conditions to wit: Seen the petition to us presented on the 16th day of the present year by the inhabitants of the parish of the Immaculate Conception of Kaskaskia, dependance of the Illinois, tending to be confirmed in the possession of a common, which they had a long time for the pasture of their cattle at the point called *le loints de bois*, which runs to the entrance of the river Kaskaskia, we, by virtue of the power to us granted by his Majesty, have confirmed and do confirm to the said inhabitants the possession of the said commons, etc.⁶

THE CAHOKIA COMMONS

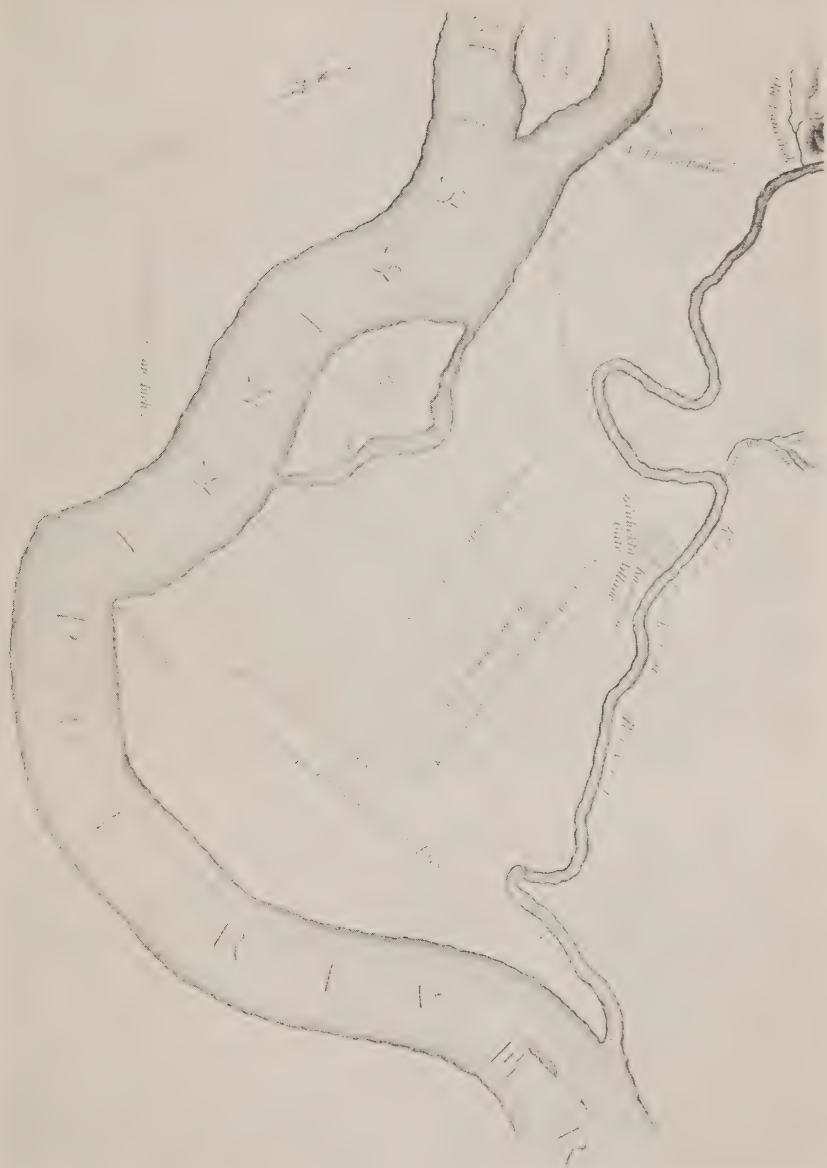
The grant of the Cahokia Commons in its specified purpose and in its grantees shows a marked divergence from the Kaskaskia and other commons. The beneficiaries of this grant are neither the villagers nor the parishoners, but the missionaries of the Cahokias and the Tamarois. These were the Fathers of the Foreign Missions or of the Seminary of Quebec. The supreme court of Illinois assumed that this grant made to these missionaries formed the basis of the commons of Cahokia. The grant made to the missionaries reads substantially as follows:

We, Pierre Duguet de Boisbriant, Knight of the Military Order of St. Louis, first lieutenant of the king in the province of Louisiana, Commandant in the Illinois; and Marc Antoine de la Loire des Ursins, Principal Commissary of the Royal Company of the Indies; On the demand of the missionaries of the Cahokias and the Tamarois, to grant to them a tract of four leagues square in fee simple, with the neighboring island, to be taken a quarter of a league above the small river of the Cahokias, situated above the Indian village, and in going up following the course of the Mississippi, and in returning towards the Fort of Chartres, running in depth to the north, east and south for quantity. We in consequence of our powers have granted the said land to the missionaries of Cahokias and Tamarois, in fee simple, over which they can for the present work, clear and plant the land, awaiting a formal cession, which will be sent from France by the directors general of the Royal Company of the Indies. At the Fort of Chartres, this 22nd day of June, 1722.⁷

The "village of the Holy Family of the Caoquias" had been previously established by the missionaries of the Tamarois and Cahokia Indians. The Company of the Indies (later the Company of the West), dissolved and surrendered its patent to the crown on April 10, 1732. All grants thereafter emanated directly from the crown of France. The French government confirmed the original grant to the missionaries of the Tamarois and Cahokias in August,

⁶ *Ibid.*

⁷ *Ibid.*



KASKASKIA COMMONS

1743, through Monsieur Vadreuil, then Governor, and Salmon, Commissary of the Province of Louisiana. The supreme court of Illinois thus comments on this grant in its relation to the commons.⁸

It will be perceived, there are no words in this grant, designating the land granted, or any portion of it as a common—nor does it appear for what special use it was granted, but generally for the use of the mission there established. Upon it the missionaries established their church and village—granted portions of it for cultivation, whilst the largest portion was suffered to remain for the common use of the inhabitants for pasturage, wood and other purposes.

CONGRESSIONAL RECOGNITION

The act of the Congress of the United States passed March 3, 1791, which provided for the granting of lands to the inhabitants and settlers at Vincennes and in the Illinois Country, in the territory northwest of the Ohio and for confirming them in their possession; in the fifth section thereof provides,⁹

that a tract of land containing about five thousand acres, which for many years has been fenced and used by the inhabitants of Vincennes, as a common, also a tract of land including the village of Cohos and Prairie du Pont, and heretofore used by the inhabitants of said villages as a common, be, and the same are hereby appropriated to the use of the inhabitants of the said villages respectively, to be used by them as a common, until otherwise disposed of by law.

As the limits of the said commons were left by the said law undefined, and could not be found described in the ancient records, it became a subject of compromise and agreement between the citizens of the said villages and the acting Governor of the territory, about the year 1797; and, by their consent, two tracts, containing, in the whole, five thousand four hundred acres, ordered to be laid off for this purpose, were surveyed accordingly by a surveyor appointed by Governor St. Clair.

The commissioners appointed by virtue of the act of Congress, subsequent to the instructions given to the Governors of the Territory to investigate the titles of the ancient French grants, in their report to Congress dated Kaskaskia, December 31, 1809, which was confirmed by an act of Congress of May 1, 1810, reported on the Cahokia commons thus,¹⁰

But, on an examination into this business, the Commissioners have discovered that the said surveys have been inaccurately and improperly made; that, for Cahokia, in particular, containing, (instead of about four thousand acres, as it ought to have contained), about twenty thousand acres. This circumstance, and

⁸ *Ibid.*

⁹ *Laws of United States*, II, 221. 27 Ill. cit.

¹⁰ *Laws of United States*, II, 608.

the situation of the said tracts, not accommodating the inhabitants, this Board have thought proper, at their request, to permit a new location to be made for each of the said villages, on lands more conveniently situated for them. The limits and position of that part which has been re-located will be found described in the annexed plats.

We have the more readily done this, as the land which the inhabitants abandon is of more value to the United States than that which they have taken.¹¹

The Prairie du Rocher Commons, the revenues of which still serve the support of education in the village of Prairie du Rocher, are referred to by the commissioners cited above in their report of December 31, 1809, thus,¹²

This is a tract lying on the hills east of, and bounded by, the before described tract, and extending one league back. This land is of little value, except as it may afford wood and pasturage for the inhabitants of the village, to whom it was granted as a common on the 7th of May, 1743, by Delaloire Flancourt, commandant of the Illinois, and by whom it seems to have been quietly possessed since: its breadth seems to have been commensurate with that of Prairie du Rocher, which we believe extended at the time of this grant from the said line of Dutisney on the south, to the lower line of the said grant to Chassin and Delisle on the north, viz: to the lower line of the tract of four arpents, claimed by Pierre Lecompt, as laid down on the plat; the record number of said claim being 972; containsx.... arpents in front.

This Board, satisfied that the above-described grant of this tract has been always respected, do affirm the title accordingly.

Since the other Illinois commons of Fort Chartres,¹³ St. Philippe,¹⁴ Grand Prairie¹⁵ and Prairie du Pont¹⁶ seem never to have served any other purpose than that of pasturage and woodland, they will not enter into the scope of the present essay.

When in 1763 France ceded to Great Britain Canada and her domains east of the Mississippi River, it was agreed that the French grants and titles of the inhabitants should be respected. In 1778 George Rogers Clark by conquest wrested from England the Northwest Territory and it became a possession of the Colony of Virginia. This colony by authority of an act passed October 20, 1783, ceded to the United States on March 1, 1784, the Northwest Territory, and in the deed of cession, among other things, safeguarded the ancient French titles by the following provision:

¹¹ *American State Papers*, Public Lands, II, 167. 27 Ill. cit.

¹² *American State Papers*, Public Lands, II, 156.

¹³ *Ibid.*, II, 159. Plat. 160.

¹⁴ *Ibid.*, II, 162. Plat. 164.

¹⁵ *Ibid.*, II, 182.

¹⁶ *Ibid.*, II, 167. Plat. 172.

That the French and Canadian inhabitants and other settlers of the Kaskaskias, St. Vincent's and the neighboring villages, which have professed themselves citizens of Virginia, shall have their titles and possessions confirmed to them and be protected in the enjoyment of their rights and liberties.¹⁷

THE COMMONS AND LAND TITLES

On August 29, 1788, the Congress of the Confederation adopted a resolution instructing the Governor of the Western Territory to proceed without delay to the French settlements on the river Mississippi, and to examine the titles and possessions of those settlers "in which they are to be confirmed." Thus originated a class of titles known as a "Governor's confirmation." These confirmations proved to be erroneous and irregular, which obliged Congress to appoint a commission to examine the ancient French grants. This commission on December 31, 1809, at Kaskaskia compiled and signed its report to Congress. Anent the commons of Kaskaskia it reported as follows:¹⁸

On the 14th of August, 1743, Monsieur Vaudreuil, Governor, and Monsieur Salmon, Commissary Ordonateur of the province of Louisiana, granted to the inhabitants of Kaskaskia a tract of land as a common for the use of the said inhabitants, which seems to have been bounded north by the southern limit of the village, east by the Kaskaskia river, and south and west by the Mississippi and the limits of the common field, so called, which will be found laid down in the plat annexed, on certain conditions unnecessary here to state, since they relate to the domestic police of said village, reserving, however, to the government a right to grant away to such individuals as have settled or might settle in said village, such portions of said commons as it might think necessary.

Congress approved the action of the commissioners by the acts of May 1, 1810, and of February 20, 1812, thus:

That all the decisions made by the commissioners appointed for the purpose of examining the claims of persons claiming lands in the district of Kaskaskia, in favor of such claimants, as entered in the transcript of decisions bearing date the 31st of December, 1809, which have been transmitted by the said commissioners to the Secretary of the Treasury according to law, be and the same are hereby confirmed.¹⁹

¹⁷ 27 Ill. cit. Stead, Attorney-General of Illinois, vs. President and Trustees of Commons of Kaskaskia. 243 Ill. 239.

¹⁸ *American State Papers*, Public Lands, II, 221.

¹⁹ *Ibid.*, II, 148.

²⁰ *Laws of United States*, II, 607, 678.

The decisions made by the commissioners heretofore appointed for the purpose of examining the claims of persons to lands in the district of Kaskaskia, in favor of such claimants to town or village lots, out-lots, or rights in the common to commons and common-fields, as entered in the transcript of decisions bearing date of the 31st of December, 1809, which have been transmitted to the Secretary of the Treasury according to law, be confirmed to all such rightful claimants according to their respective rights thereto.²¹

When the Illinois Territory entered into statehood in 1818, and the first constitution of the state was adopted in the same year, the commons were recognized and protected by that instrument by the following provision:

All lands which have been granted as a common to the inhabitants of any town, hamlet, village or corporation by any person, body politic or corporate, or by any government having power to make such grant, shall forever remain common, shall not be leased, sold or divided under any pretense whatever.²²

(To be continued.)

FREDERICK BEUCKMAN.

Belleville, Illinois.

²¹ *Laws of United States*, II, 678.

²² *State Constitution of Illinois*, 1818. Art. 8, Sec. 6.

OLD KASKASKIA WAYS AND DAYS*

When Father Marquette, that courtly, yet childlike Jesuit, that weak emaciated bony frame of a man, yet with a mind true as Castilian steel to his church and pupils, entrusted his body to a birch bark canoe and his soul to God, and paddled through the Fox and Wisconsin rivers in 1673, he stepped boldly, with open eyes, into the great unknown, and dared more highly than even Christopher Columbus. For in so much as death by fire at the stake with all the accompaniments of Indian torture exceeds the ill of death by drowning did his venture surpass that of the other. Marquette entered the Father of Waters from the Wisconsin and was not troubled by Fox, Sioux or Sac. He floated quietly down the great river, passed the beautiful Rock river and came to the Des Moines. Here an Indian trail came down to the Mississippi. He stopped and followed it to the west, and came to an encampment of many lodges.

Reflect what courage it required to step boldly from the timber and walk out into the open field and advance toward those painted savages who stood in silent wonder to see the black robe approach. An old chief met him with a welcome and the pipe of peace. He was entertained by a repast. First he was given sampine or sagamité, a species of corn mush, then broiled fish from which the bones were carefully taken, then with the greatest delicacy of all, roast dog. Each dish was taken and the first three mouthfuls were placed in his mouth by the hand of the chief, then the calumet pipe was smoked in religious gravity; these were the general customs of the Indians. Then, and not till then, was he asked where he came from and where he was going. To his question as to who they were, the chief replied, *Inini* or perfect men, so named to distinguish them from the Iroquois who were called beasts by the western Indians. This word *Inini* was changed to *Illini* by the French and in the Algonquin plural should have been *Illiniwug* but with the French plural became *Illinese* or *Illinois*, and thus our State obtained its name.¹

Marquette passed the Missouri and the Illinois, the Kaskaskia, which then had another name, and the place where afterwards our

*About the most interesting account written of Old Kaskaskia is one by Stuart Brown, published in *Transactions of the Illinois State Historical Society*, 1905. The most interesting portions of this account are here reproduced together with several notes of interest.

¹ *Jesuit Relations*, vol. 72, p. 310 (references on the variations of name).

Kaskaskia was built; passed the Ohio and when he ascertained that the Mississippi did not flow into the Pacific and probably did enter the Gulf of Mexico, returned on July 17th, to the North. Everywhere his Illinois calumet brought him peace and safety. On his return he entered the Illinois River and saw the prairies; soon he came to the original town of Kaskaskia, which was the home of the Indians of the same name. There were then seventy-four lodges. It was on the wide bottom and directly south of Utica in LaSalle county.²

This nation was very friendly and desired Marquette to return, and he did so in 1675 and established there a mission which he called "The Immaculate Conception of the Blessed Virgin." This was *the* Old, the oldest, Kaskaskia [near what is now Utica, LaSalle County]. When Father Claude Allouez [S. J.] came to it in 1676, there were 351 cabins ranged along the river, and Membré in the same year estimated the number of Indians at seven thousand. It was probably one of the largest, if not the largest, Indian town in this country. The immediate successor of Allouez was Rasles [Reverend Sebastien Rale, S. J.], then came Gravier [Very Reverend James Gravier, S. J.], who studied the language and stated its principles. In the meantime LaSalle and Hennepin had seen it. Tonti had lived and fought there. The Iroquois had descended upon the Illinois and killed thousands of men, women, and children.

THE MIGRATION OF THE ILLINOIS

Through the dispersion of the Illinois by the Pottawattomi and the Iroquois and the change of route of the voyagers and fur traders, who found the way by the Fox and Wisconsin rivers to the Mississippi shorter and less difficult, the French post at Fort St. Louis [Starved Rock] was abandoned and Father Gabriel Marest [S. J.], who was in charge there of the Jesuit Mission, persuaded the Illinois tribes to move down the Mississippi to get away from their foes and be in better touch with the French, who were settling at Mobile and at the mouth of the Mississippi. In the summer of 1700, Marest stopped at the mouth of the river which was later called Kaskaskia after the tribe. Then began the real Kaskaskia, *Our Kaskaskia*. The place took its name from the Kaskaskia tribe of the Illinois Confederacy of the Algonquin nation, and was spelled in many different

² Cf. this narrative with that of Marquette in *The Jesuit Relations*, (Thwaites ed.) vol. 59, pp. 89-163.

ways at first: Cachecachequia, by Marquette; Kachkachkia, by Allouez; Cascaskias, by Membré; Cascasquias, by Marest; Kaskasquias, by Charlevoix. At an early date in the eighteenth century it was settled, however, as Kaskaskia. Its significance in English, so far as I know, is unknown; but it is a singular fact that the only names containing the three K's in any language are all of the Algonquin tongue: Kalkaska, Michigan; Kekaskee, Wisconsin; Keokuk, Iowa; Kaskaskia and Kankakee in Illinois.³

The Illinois Confederacy was composed of the Kaskaskias, Cahokias, Tamaroas, Peorias and Mitchigamias, and at one time was numerous, but finally was driven south by the Pottawatomi and Iroquois and all its tribes settled in or near Kaskaskia. In 1830 they were all merged into the Kaskaskia tribe and in 1833 migrated in a body to the West. In 1849 there were 165 Peorias and Kaskaskias at Quapaw, Indian Territory. Ducoigne, their last chief, boasted that his tribe had never shed the blood of a white man. The early explorers found them to be of a somewhat gentler and more refined nature than other savages. In later times they cultivated some corn in the American Bottom, exchanged furs with the white traders, became drunken, lazy, and degraded and lost that simple dignity which the American Indian is supposed to possess.

THE SITE OF KASKASKIA

The site of the new settlement was fixed on the right bank of the Kaskaskia river about six miles above its entry into the Mississippi River and about two miles from the latter. Here the Kaskaskia River was about three hundred and fifty feet wide, and the bluffs on the opposite side were about two hundred feet high. The village was named by the Jesuits "Le Village de l'Immaculée Conception de Cascasquias," and was not laid out in any regular form but like most Indian villages consisted of a row of lodges or huts scattered along the river. The scenery at the confluence of the two rivers is said by all observers to have been beautiful: the point of land with its cottonwood trees coming to the rivers; the bluffs of the east towering above the placid river; crowned with a virgin forest, descending on the east gradually to the open prairies with their beautiful grasses and flowers. The place was well adapted to become a center of influence for the western country; half way between the Wisconsin and

³ Cf. *Jesuit Relations*. (Thwaites ed.) vol. 53, references in index under *Kaskaskia*.

Natchez, when the river route was the only way from Canada to New Orleans; with the richest of alluvial soils to furnish hominy and flour and bacon for the voyageur; with the Kaskaskia to float down the peltries of Central and Eastern Illinois to the fur trader; with the Merrimac, a short distance above to lead out into Missouri and within one hundred miles above the great tributaries, the Missouri and the Illinois; with wood inexhaustible for building and firewood; with water in abundance and stone of good quality in the bluffs; with the Mississippi as a barrier to the hostile western Indians; with the friendly Illinois to protect them from the murderous Shawnees of the southwestern part of Illinois, the warlike Pottawattomi of the north, and the thieving Kickapoos of the east; with the English and the Spanish too far away to be threatening. This surely was a paradise for the hunter and voyageur.

To the Jesuits, the Indian was as good a soul to save as the white man. For the *coureur du bois* and the voyageur the Indian woman made a good wife to take care of his house and toil for him in his winter holidays. There are few chronicles of this period except such as are contained in the letters of the missionaries and the church marriage and baptismal registers.

But in 1712, on September 14, Louis XIV granted to one Anthony Crozat, a merchant of Paris, for the term of fifteen years a sole monopoly of commerce and a direction of affairs of all the vast territory from the Carolinas to Old and New Mexico and from the Illinois to the mouth of the Mississippi. Crozat was after gold and silver and only incidentally expected profit from furs. Until his advent Kaskaskia was a portion of Canada; now it was a part of Louisiana. Crozat's exploring parties in all directions did not find gold or silver, but they did discover large deposits of lead and iron in southeastern Missouri, and the miners at these places had to draw their food supplies from Kaskaskia. Besides, many who came to work in the mines found the half nomadic life of Kaskaskia more attractive and located at Kaskaskia. Crozat's venture not proving a profitable one, he gave it up in despair and surrendered his rights on August 23, 1717, and thereupon the government reverted to the crown.⁴

⁴Up to this time and for many years afterward Kaskaskia was self-governed. Judge Sidney Breese in his *Early History of Illinois*, says:

"No evidence is to be found among our early records of the exercise of any controlling power, save the Jesuits; up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government, or that there was any other social organization than that effected by them and of which they were the head." And even after Crozat and the company of the

THE FRENCHMEN OF KASKASKIA

The history of a single voyageur and hunter will be enough to make a type of old Kaskaskia. Jules may have come to Mobile as a soldier under Iberville and concluded to remain after his term of enlistment had expired; he may have accompanied Phillippe Renault, who after stopping at San Domingo with his 200 artisans and purchasing 500 African slaves, came to Kaskaskia in 1719. It is more likely that Jules was a Canadian born in the woods and accustomed to the birch canoe since infancy. The birch canoe was the great carrier of the wilderness, the Frenchman's steamboat. It was of three sizes usually; the smallest for one or two oarsmen, about twelve to fourteen feet long, the second of about twenty feet in length for four paddles, and the largest called the *canot maitre*, which was thirty-six feet long and could carry fourteen persons and their bundles. All were made of light dry cedar frames, were pointed at the ends and constructed of a single roll of birch bark, fastened to the frame by sinews through holes made by a square shaped awl and made watertight with pine-gum. In these they voyaged on lake or river, and made those long and painful journeys. Capable of transporting heavy burdens, they could, when unloaded, be carried with ease upon the shoulders of men; they could ascend rivers, pass around rapids and falls, ascend mountains or penetrate the forest; a terror to the inexperienced, they were swift and sure carriers for Jules. In one of these perchance he had sailed and paddled through the Great Lakes to Green Bay and then up the Fox and down the Wisconsin and Mississippi to Kaskaskia, or he had gone down Lake Michigan to Chicago and up the Chicago to go down the Desplaines and Illinois. In each case he must take the portage and this was the only craft he could carry.

Jules was light hearted and gay. He was simple and temperate. He was placid as he smoked in his red cap by some cottage door; then he would be excited, raving, weeping, threatening in the crowd. The merriest of mortals, he was one of the hardiest and also the handiest. He could swim like an otter, run like a deer, paddle all day without

West came on the scene Breese says "their sway was more in name than in fact, for aside from their power to grant land, all real control over the minds and will of the people was with the Jesuits," p. 146. How well they exercised that control is attested by all the writers: "Though this authority was absolute," says Blanchard, "the records of the times disclose no abuse of it, but on the contrary prove that it was always used with paternal care." *Discovery and Conquest of the Northwest*, p. 63.

resting; while he paddled he sang or told stories, and laughter was his dear companion. He could imitate the Indian yell, mimic the hissing rattle snake, could skin a deer, scrape a fiddle.

And now Jules was come to Kaskaskia and he had saved a little sum of gold or silver, which he had concealed in some leathern bag in a place he knew of. And here at Kaskaskia was a place where nature had been bountiful. Here he could raise corn for sagamité and hominy. Here the maple yielded him sugar; here was cotton for garments; and wheat for flour. Around him were fertile, grassy prairies for cattle to grow fat upon, and rivers to travel by. Wild grapes, plums, persimmons and cherries in abundance for his use, and pecans, acorns, hickory nuts, hazel and walnuts for his swine. Here were buffalo, elk and deer for hides and food. The rivers were full of fish, while the forests abounded in fur bearing animals, whose skins he might acquire and sell. Then there were Indians to trade with in many directions. So Jules decided to settle here and marry a French woman, if possible; if not, an Indian maid. Here at Kaskaskia he could find these with music and dancing and a glass of domestic wine to complete his enjoyment. Here he could cut his own lumber, make his own mortar, get a lot near others of his kind and procure a deed for his corn field with a right of common for wood and pasture. Here he would marry and live in elegant ease on what he could farm and shoot, and would make one voyage a year of three or four months long. Here he had no taxes. Here he had a mild, paternal government. Here he was lazy when the mood suited and happy always; with the Father to give him consolation on the doorstep of death and bury him with the rites of Holy Church.

During the time of Crozat, however, the Canadian French as hunters and voyageurs had been coming to Kaskaskia in increasing numbers, and quite a settlement had sprung up at several places on the American Bottom.

THE COMPANY OF THE WEST

On September 6, 1717, the Compagnie d'Occident was authorized by the Parliament of Paris, upon the plan of the English South Sea Company. It was given the exclusive control of the commerce of Louisiana for twenty-five years, to begin January 1, 1718. The company was under the brilliant, if erratic, leadership of John Law. The most extravagant dreams of the wealth of precious metals, and other products of the valley of the Mississippi were told as facts. The shares of the company were driven up in price until they had

appreciated 1300 per cent; whole streets in Paris were given over to stock jobbers and speculators. Fortunes were made in a day. The gains of regular industry were despised and all classes went wild over the speculation. John Law was a demi-god. The bubble burst in the summer of 1720 and in December of that year John Law was a poverty-stricken wanderer on the face of the earth.⁵

The Company of the West, with all its misfortunes did, however, benefit Kaskaskia. In December, 1718, M. Pierre Dugué de Bois-

⁵ "The Mississippi Scheme" was a system of credit, devised and proposed by John Law, a native of Scotland, for the purpose of extricating the French government from the embarrassment under which it struggled by reason of the enormous state debt. "The debt which Louis XIV. bequeathed to his successor, after arbitrary reductions, exceeded two thousand millions of livres; and, to meet the annual interest of eighty millions, the surplus revenues of the state did not yield more than nine millions; hence the national securities were of uncertain value and the national burdens exceeded the national resources. In this period of depression, John Law proposed to the regent a credit system, which should liberate the state from its enormous burdens, not by loans, on which interest must be paid—not by taxes, that would be burdensome to the people, but by a system which should bring all the money of France on deposit. It was the faith of Law that the currency of a country is but the representative of its moving wealth; that this representative need not, in itself, possess an intrinsic value, but may be made, not of stamped metals only, but of shells or paper, that where gold and silver are the only circulating medium, the wealth of a nation may at once be indefinitely increased by an arbitrary infusion of paper; that credit consists in the excess of circulation over immediate resources; and that the advantage of credit is in the direct ratio of that excess. Applying these maxims to all France, he gradually planned the whimsically gigantic project of collecting all the gold and silver of the kingdom into one bank. At first, from his private bank, having a normal capital of six million livres (of which a part was payable in government notes), bills were emitted with moderation; and while the despotic government had been arbitrarily changing the value of its coin, his notes, being payable in coin, at an unvarying standard of weight and fineness, bore a small premium. When Crozat resigned the commerce of Louisiana, it was transferred to the "Western Company," or Company of the Mississippi, instituted under the auspices of Law. The stock of the corporation was fixed at two hundred thousand shares, of five hundred livres each, to be paid in any certificates of public debt. Thus nearly one hundred millions of the most depreciated of the public stocks were suddenly absorbed. The government thus changed the character of its obligations from an indebtedness to individuals to an indebtedness to a favored company of its own creation. Through the bank of Law, the interest on the debt was discharged punctually, and, in consequence, the evidences of debts, which were received in payment for stock, rose rapidly from a depreciation of two thirds to par value. Although the union of the bank, with the hazards of a commercial company, was an omen of the fate of 'the system,' public credit seemed restored as if by miracle." Monette, *Settlement of the Mississippi Valley*, pp. 240-46.

briant came to Kaskaskia as commander of, or rather commandant of, the Seventh District of Louisiana, called the District of Illinois and Wabash, and Kaskaskia became the capital of a territory that was claimed to extend from the head waters of the Ohio to the Rocky Mountains. Kaskaskia, however, only enjoyed this eminence for fifteen months; for Boisbriant selected a suitable place for a wooden fort, to be called Fort Chartres, which was located about sixteen miles above Kaskaskia. Here the "company" built its warehouses and the Jesuits erected the Church of St. Anne de Fort Chartres.

About this time Kaskaskia began to assume some form. The increased activity all along the river, the greater security of life, the greater ease and facility of transportation, gave an impetus to agriculture and a market for products of the soil and the chase. The farmer who had heretofore relied on Indian titles now applied to the company and the crown to affirm the same.

Boisbriant laid out the great square or common field on the prairie and designated to each farmer his separate field, one-half arpent in width and one mile in length from the Kaskaskia to the Mississippi rivers. He then established also a common for stock and timber outside of the cultivated fields and running to the mouth of the Kaskaskia. On the east side of the Kaskaskia he also set apart the bottom lands for a cattle range.

The town was laid out in blocks of three hundred feet square with narrow streets at right angles. These blocks were divided into four lots, enclosed by cedar posts touching each other, two feet in the ground and five feet above ground, with tops sharpened to a point. This made a fence difficult to climb. A neat gate just opposite the front door of the house allowed entrance. In each of these enclosures was a house made of posts set in the ground about two feet apart. The interstices were filled with a mortar made of clay and straw mixed. The houses were whitewashed inside and out. The roofs were of straw thatch. The windows were sometimes glazed; the doors were plain batten work. To each house was attached a porch called a gallery, and a stone well with a windlass was in the rear of the house. Later some few of the houses were built of stone.

Though Boisbriant suggested it, not until 1727 did they fence off the common from the cultivated fields, and thus save the continual herding of the cattle.⁶ It was during the administration of Boisbriant that France and Spain were at war, and Old Kaskaskia was

⁶ For an account of the land system of Commons, see *The French Commons*, by Reverend Frederick Beuckmann, in ILLINOIS CATHOLIC HISTORICAL REVIEW.

saved from possible future trouble by the mistake of Indian guides. The Spaniards intended to employ the Osages to slaughter the Missouris but were led to the Missouris, and in ignorance exposed the plan, thus inviting their own destruction.⁷

THE DELIVERANCE OF KASKASKIA

Here is the way the news came to Old Kaskaskia.⁸

Monsieur Boisbriant was playing cards one Sabbath afternoon with St. Gemmé Beauvais who afterwards made the long river journey to Duquesne and helped defeat Braddock; and with Langlois De Lisle, who was some years later burned at the stake with D'Artaguet, the young people were making merry with music and dancing in the large room of the barracks, with a father from the Jesuit college to watch, when the "assembly" sounded at the guard post on the Mississippi. You may be sure there was much hurry by the soldiers and young men to doff their Sunday best cloth and get into buckskin. By the time the culverines were loaded and the militia were properly disposed, a strange cavalcade came into sight. First came sixty Missouri warriors armed with flint lock, saber, and hatchet, each bearing what looked like a lacrosse stick, but on closer inspection appeared as a scalp stretched on a willow frame attached to a pole. Then came old Merameck, chief of the Missouris, mounted on a beautiful grey roan with Spanish saddle and silver bit, and Father Sénat threw up his hands in holy horror and told his beads rapidly; for, awful to relate, around the horse's neck was hung the holy chalice, as if it was a bell, while on Merameck's naked, painted body was the chasuble and suspended from his grimy neck the paten; other warriors on horses came next, decked in garments of holy church. In grave silence they dismounted, gathered together and sat down upon the ground, and said, "We come in peace, not war, O Chieftain." After the bread was broken and the pipe lighted in Indian religious gravity, Boisbriant said, "Why do you come, O Merameck, and what bring you?"

And Merameck spoke as follows: Not half a moon ago we had just finished a fast of three days by the hung deer to appease Manito who had sent but little game to our hunting grounds; our sages had slept on fresh deer skins to bring wisdom from the dream god, when

⁷ Cf. Bossu, *Travels through that part of North America formerly called Louisiana*. Vol. 1, pp. 150-154.

⁸ Wallace. Ill. and La., pp. 268-269, from Bossu's *Travels*.

one of our young men came running up and said that a vast cavalcade from the Santa Fe country was approaching led by the riding Comanches. Soon we saw a captain with yellow face and hair of night, followed by seventy horsemen with as many more led horses and cattle loaded with burdens. When they approached, we received them with hospitality and Manito unlocked their lips to tell us that they were Spaniards come by a long hard journey from the southern mountains to attack Kaskaskia. Manito also led them to believe we were Osages and, oh! wonder of wonders, they asked us as Osages, who, as you know, are our mortal enemies, to attack and slaughter the Missouris ourselves, knowing that as Missouris we would not permit you to be harmed. We asked to counsel on the matter and as they yet did not know us we promised to help them. Then they took down some of the burdens and gave us 500 muskets, sabres and hatchets. We asked for three days to assemble our warriors, and on the morning of the second day at dawn we attacked these perfidious ones and killed all but one blackrobe whom we spared and allowed to flee as he was dressed as a woman and not as a warrior. This horse we bring to you, O chieftain, and these ornaments which we cannot use we would exchange for goods.

And Boisbriant gave them goods and took the holy ornaments which he afterwards sent to Bienville at New Orleans with his account of the tale. And that night, the fifteenth day having arrived, the people of Kaskaskia went to the Missouri camp fire and saw them dance the scalp dance and bury the scalps. For it is the custom of these people, after scalps have been taken, for fifteen days, each day, before retiring to rest, to gather in a circle around maidens who hold the sticks aloft upon which are the scalps, and dance madly around, emitting yells and war cries which would arouse the dead, fainting and striking at each other as if in war. And on the fifteenth night they do bury the scalps lest the spirits of the dead warriors may come to haunt them.

THE ESTABLISHMENT OF FORT CHARTRES

Sometime in the summer of 1720 Boisbriant removed his headquarters to Fort Chartres and Kaskaskia ceased to be the capital of the District. In 1725 Boisbriant became acting governor of Louisiana and went to New Orleans, and in this year the first great overflow of the Mississippi occurred. He was succeeded by Captain de Liette of the Royal Army, who had many troubles with the Fox Indians on the north.

In 1730 Captain St. Ange was Commandant. In 1731 the India Company gave back to the Crown the province of Louisiana and Louis XV assumed control on April 10, 1732. In 1734 Bienville came back as governor of Louisiana and appointed Captain Pierre D'Artaguet as Major-Commandant at the Illinois. It was during his administration of the Illinois country that the war with the Chickasaws was carried on.⁹ Here is a picture of his march and fate. I introduce it to show what perils the old Kaskaskian soldier had to face besides the ordinary dangers of a war in the wilderness, without surgeons, without anaesthetics, without other food and powder than they could carry on their backs.

(Continued in July number.)

STUART BROWN

⁹ Cf. Dumont. *Memoires Historiques de la Louisiane*. (Paris 1753) pp. 228-231; and Bossu's *Travels*, vol. 1, pp. 311-312.

THE DEVELOPMENT OF THE CHURCH

(1844 to 1919)

[NOTE.—The present is the fourth and last of a series of articles on the Catholic Church in Illinois designed to outline the history of the Church in the state and territory. The first article, appearing in the July, 1918, number, was entitled “The Jesuit Succession in the Illinois Missions.” The next, in the October, 1918, number, was “The Missionaries Contemporary with the Jesuits,” and the third, in the January, 1919, number, was “The Church in Illinois in the Transition Period.” The preceding articles are more detailed than the present, and made so advisedly. The period treated herein requires much more space and a different manner of examination, which, it is hoped, may be supplied at a later date in perhaps a much better form.]

Heretofore we have been following the Church through the wilderness and upon the trail made chiefly by self-sacrificing priests in quest of scattered souls.

We have seen the missionaries from Canada and New Orleans devoting their lives both to the Indians and the slowly increasing number of white men that ventured after the missionaries had blazed the trail. We have seen an hierarchy established in Canada and the Illinois Territory made subject thereto. We have noted, too, that after the Revolutionary War, Rome, recognizing the importance of the new country, appointed Reverend John Carroll Prefect-Apostolic, who assumed jurisdiction in 1790 and ruled the Illinois Territory direct until the See of Bardstown was created, and until the good Bishop Flaget took charge of that See in 1811, with complete jurisdiction until the See of St. Louis was created in 1827 and the learned Joseph Rosati was appointed Bishop; that the See of Vincennes was created in 1834 and Rt. Rev. Simon William Gabriel Bruté was appointed Bishop; that Bishop Rosati and Bishop Bruté exercised joint jurisdiction over Illinois for several years, and both were very active and diligent in the performance of their episcopal functions.

THE CHICAGO DIOCESE

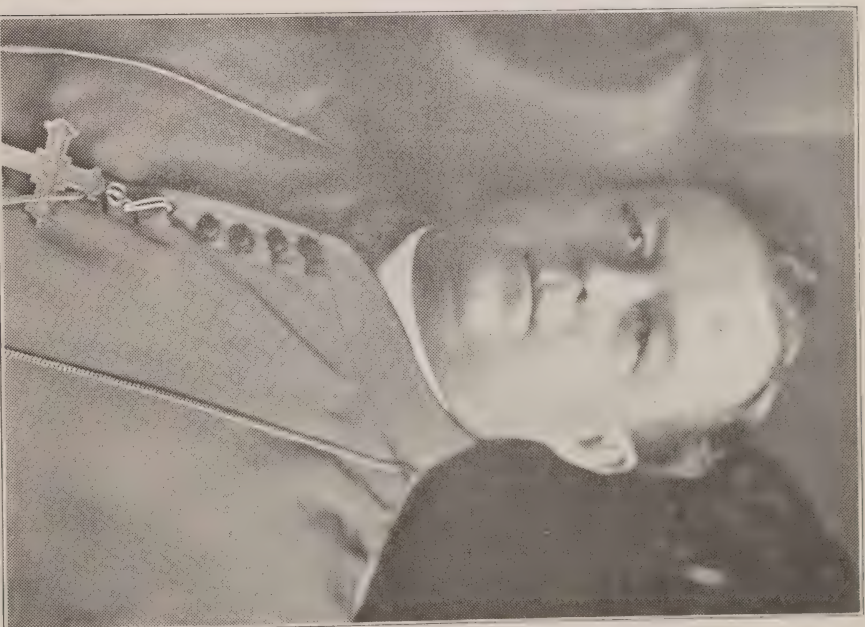
The Provincial Council of Baltimore in 1843 adopted a decree recommending several new dioceses, amongst them that of Chicago, and nominated Reverend William Quarter for Bishop of the Chicago diocese. The Holy See acted upon the nomination favorably November 28, 1843, and Bishop Quarter was consecrated in St. Patrick's



MOST REVEREND GEORGE WILLIAM MUNDELEIN, D.D., Present Archbishop of the
Chicago Diocese.



RT. REVEREND EDMUND M. DUNNE, D.D., Bishop of
Peoria. (Cut by courtesy of *New World*.)



RT. REVEREND PETER J. MULDOON, D.D., Bishop of
Rockford. (Cut by courtesy of *New World*.)



RT. REVEREND JAMES RYAN, D. D., Bishop of the Diocese of Alton. (Cut by courtesy of *New World*.)



RT. REVEREND HENRY ATTHOFF, D. D., Bishop of Belleville. (Cut by courtesy of *New World*.)

Cathedral, New York, by Right Reverend John Hughes, Bishop of New York, on March 10, 1844.¹

Bishop Quarter assumed his duties on May 5, 1844, saying his first mass in the diocese on that date.²

With the erection of the Chicago diocese, which included the entire state, and the appointment of Bishop Quarter, begins the record of the organized Church in the state. To treat adequately of the history of the Church from this period to the present, would require much more space than can possibly be made available, and a satisfactory review of Church activities would demand an intimate knowledge of the records of the diocese and even the parishes which the present writer does not possess, and which can be obtained only by close application and study in every part of the state for a long period of time. The hope is indulged that through the ILLINOIS CATHOLIC HISTORICAL SOCIETY, with the assistance of similar societies in surrounding states, and the approval and co-operation of the bishops and clergy, such information as is necessary to the preparation of a satisfactory history of the state may be gathered. Here we can only pass in review the progress of the Church and note important dates and salient features.

Bishop Quarter died April 10, 1848; his successor, Right Reverend James O. Vandevelde, D. D., was consecrated February 11, 1849. Bishop Vandevelde was transferred to Natchez July 29, 1853, and died November 13, 1855. Right Reverend Anthony O'Regan, D. D., was consecrated the third Bishop July 25, 1854, and was transferred to Dora June 25, 1858, and died November, 1866. Right Reverend James Duggan, D. D., was consecrated Bishop of Antigone and Coadjutor to the Archbishop of St. Louis May 1, 1857. Bishop Duggan was transferred to Chicago January 21, 1859. On account of infirm health, Bishop Duggan retired in 1870 and died March 27, 1899. Right Reverend Thomas Foley, D. D., Coadjutor-Bishop and Administrator of the diocese, was consecrated Bishop of Pergamus February 27, 1870, and died February 19, 1879. Most Reverend Patrick A. Feehan, D. D., the first Archbishop of Chicago, was consecrated Bishop of Nashville November 1, 1865, and was promoted to Chicago September 10, 1880, when the diocese was raised to an Archbishopric. Archbishop Feehan died July 12, 1902. Most Reverend James Edward Quigley, D. D., was consecrated Bishop of Buffalo February 24, 1897, and promoted to the Archbishopric of Chicago

¹ Shea, *The Church in the United States, 1844 to 1866*, p. 225.

² *Ibid.* p. 229.

January 8, 1903. Archbishop Quigley died July 10, 1915. Most Reverend George W. Mundelein, D.D., was consecrated Titular Bishop of Loryma and Auxiliary Bishop of Brooklyn September 21, 1909, and was promoted to the See of Chicago December 9, 1915.

The diocese of Chicago now includes the counties of Cook, Lake, Du Page, Kankakee, Will and Grundy.³

THE DIOCESE OF ALTON

The next diocese to be erected in Illinois was that of Alton. This diocese was first designated as the Diocese of Quincy, erected July 29, 1853, and transferred to Alton January 9, 1857.⁴ The Diocese of Alton at present comprises that part of Illinois lying south of the northern limits of the counties of Adams, Brown, Cass, Menard, Sangamon, Macon, Moultrie, Douglas and Edgar and north of the southern limits of the counties of Madison, Bond, Fayette, Effingham, Jasper and Crawford. The first bishop of the Alton Diocese was Right Reverend Henry Damian Juncker, D.D., consecrated April 26, 1857, died October 2, 1868. He was succeeded by Right Reverend Peter Joseph Baltes, D.D., consecrated January 23, 1870, who died February 15, 1886. The next and present Bishop of Alton is Right Reverend James Ryan, D.D., consecrated May 1, 1888.⁵

THE DIOCESE OF PEORIA

The Diocese of Peoria was erected in 1877 and comprises a cross section of Illinois including the counties of Bureau, Champaign, Dewitt, Ford, Fulton, Hancock, Henderson, Henry, Iroquois, Knox, La Salle, Livingston, Logan, Marshall, Mason, McDonough, McLean, Mercer, Peoria, Piatt, Putnam, Rock Island, Schuyler, Stark, Tazewell, Vermillion, Warren and Woodford. The first Bishop of Peoria was Right Reverend John Lancaster Spalding, D.D., consecrated May 1, 1877, resigned September 11, 1908, appointed Titular Archbishop of Scitopolis October 14, 1908, died August 25, 1916. Right Reverend Peter J. O'Reilly, D.D., was consecrated Titular Bishop of Lebedos September 21, 1900, and was the Vicar-General of Archbishop Spalding. The present Bishop of Peoria is Right Reverend Edmund M. Dunne, D.D., consecrated September 1, 1909.⁶

³ See *Official Catholic Directory*, 1918, p. 48.

⁴ Shea, *The Catholic Church in the United States, 1844 to 1866*, p. 625.

⁵ See *Official Catholic Directory*, 1918, p. 234.

⁶ See *Official Catholic Directory*, 1918, p. 576.

THE DIOCESE OF BELLEVILLE

The Diocese of Belleville was erected January 7, 1887, and comprises the whole of Illinois south of the northern limits of the counties of St. Clair, Clinton, Marion, Clay, Richland and Lawrence. The first Bishop of the Belleville Diocese was the Right Reverend John Janssen, consecrated April 25, 1888, died July 2, 1913. The present Bishop is Right Reverend Henry Althoff, D. D., consecrated February 24, 1914.⁷

THE DIOCESE OF ROCKFORD

The Diocese of Rockford comprises the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall. The first and present Bishop of the Diocese is Right Reverend Peter James Muldoon, D. D., consecrated Titular Bishop of Tamassus and Auxiliary Bishop of Chicago July 25, 1901, appointed Bishop of Rockford September 28, 1908.⁸

THE GROWING CHURCH

In the brief space which it would be proper to utilize in an article of the present limited scope, it is impossible to follow individual clergymen, though there were many of them eminently worthy of extended mention; nor is it practical to attempt details with reference to the progress of Church work in individual localities or through special or selected periods. About all that can be done is to direct attention to results.

As a matter of interest, it should be stated that many of the clergymen with whose names we were made familiar during the pre-organization period, continued to honor themselves and faithfully serve God and His Church in Illinois as we are made aware by following Church work under the new bishops. An evidence of this fact is found in the roster of the First Diocesan Synod held in Illinois, which convened on April 18, 1847, and was attended by the following named priests: Reverend Jeremiah Kinsella, Reverend Dennis Ryan of Lockport, Reverend Patrick McCabe, whom we have seen recorded as working in various parts of the State, Reverend Augustus Brickweddie, whose name has frequently occurred before, Reverend Patrick McMahon, Reverend Bernard McGorrisk, Reverend John Ingolsby, Reverend Andrew Doyle, Reverend J. H. Fortmann and Reverend

⁷ See *Official Catholic Directory*, 1918, p. 250.

⁸ See *Official Catholic Directory*, 1918, p. 627.

Michael Carroll, two old acquaintances, Reverend John Brady, Reverend Gerhard Herman Plathe, Reverend John Cavanagh, Reverend P. J. Conlin, Reverend Patrick Thomas McElherne, Reverend James Galagher, Reverend Mark Anthony, C. M., Reverend James Kean, Reverend Michael Prendergast, Reverend Vital Van Cloostere, whose name we have met in the records of many missions and stations throughout the State, Reverend Raphael Rainaldi, Reverend Alphonsus Montuori, Reverend P. J. Scanlan, an old acquaintance, Reverend T. J. Schaefer, Reverend G. H. Ostlangberg, one of the very active early clergymen whose name has been seen on many different parish or mission records, Reverend William Feely, Reverend James Griffith, Reverend Francis Derwin, Reverend George A. Hamilton, Reverend W. Masterson and Reverend John Rogan.

There were other priests in the State who were not able to be present at this first synod, amongst whom were the Very Reverend Stephen Theodore Badin, who, about the time the Chicago diocese was created came into the new diocese and labored in and near Bourbonais and Kankakee. At this time he was in New Orleans. The Reverend M. Jung of Shoal Creek was absent, as was the Reverend Mr. Drew of Shawneetown. Reverend Thomas O'Donnel was in Brooklyn, New York, at the time. The Very Reverend W. J. Quarter, brother to the Bishop, could not be present nor could Reverend P. Donahoe of Kaskaskia, or Reverend Kemster of Teutopolis. The Reverend Messrs. Murray and Brennan were in Ireland at the time. Reverend Father McAuly was at the time sick in Galena.⁹

So that there were accredited to the diocese itself at that time forty-two priests.

Needless to say that the Church grew constantly since the organization of the first diocese. There were periods when the growth and progress was not so marked as at other times. There were many difficulties to surmount. There were the Know Nothings and other anti-Catholic agitations, and a few disagreeable and disturbing scandals.

INTRODUCTION OF PROTESTANTISM

At the time that the Protestant sects were introduced, about 1800,¹⁰ and thereafter for many years their ministers attacked the

⁹ See *Church in the Chicago Diocese*, by Reverend J. J. McGovern, in the *New World*, April 14, 1900, p. 25.

¹⁰ The first non-Catholic meeting house ever erected in Illinois was a log house for camp-meeting purposes at Shiloh, six miles northeast of what is now

Catholic Church and circulated as publicly as possible from their pulpits and their press all of the stock slanders which had been invented up to that time and added new ones which it was thought might serve the purpose of injuring the Catholic Church and perhaps assist their own particular organization or belief. The books, tracts and leaflets prepared by the representatives of the Protestant denominations in this period, and indeed up to the last quarter of the nineteenth century, contain many of the irresponsible calumnies that the "ex-priest," the "escaped nun," the anti-Catholic agitators and publications have always made use of.¹¹

Belleville. It was built at the direction of Bishop William McKendree, Methodist, in the summer of 1807. John Mason Peck in Reynold's *Pioneer History of Illinois*, p. 267.

In 1814 Samuel J. Mills, a Presbyterian minister sent out from Connecticut by the Missionary Society of Connecticut, reported: "In this whole territory (Illinois) is not a solitary Presbyterian minister, though there are several families of this denomination in the different settlements. * * * The Baptists have four or five small churches consisting of not more than 120 members. The Methodists have five itinerants besides some local preachers, and perhaps 600 members in their society." Carrie Prudence Kofoid in Publication No. 10 of the *Illinois Historical Library*, p. 273.

"Before 1825 but few congregations (Protestant) owned houses of worship, their public services being held in barns or private residences." Patterson, Robert W., D.D., *Early Society in Southern Illinois*, p. 31, published by the Chicago Historical Society, 1881.

"It was not, however, until 1816 that the first Presbyterian church in what is now Illinois completed its organization under the leadership of Reverend James McGready, a missionary from Kentucky, and this little rural church at Sharon, in what is now White County, had to wait eight years until (in 1824) it had a minister of its own in the person of Reverend Benjamin Franklin Spilman, justly called 'The Father of Presbyterianism in Illinois.' " H. D. Jenkins, D.D., *The History of Presbyterianism in Illinois*, Publication No. 19, Illinois State Historical Library, p. 61.

¹¹ A few quotations from non-Catholic sources will illustrate this paragraph.

"The Apocalyptic Beast is watching with intense anxiety and straining his eyeballs for a favorable moment to spring upon us with one immense bound and make us his prey. Rome has more men, more money, more cunning and more perseverance than we have. Rome never stops short of universal victory or universal defeat." From address delivered in Plainville, Ohio, and published in the Home Missionary, June, 1844. Cited in Publication No. 10, *Illinois Historical Library*, p. 325.

"Romanism was classed with intemperance and slavery as an evil threatening the country." *Ibid.* "Rome and despotism are pouring in the materials of which mobs are made." *Home Missionary*, November, 1845.

"The West is the arena where the contest is to be carried on between

Early activities of the Protestant sects in Illinois were, too, of a more or less ludicrous character. The ministers were quite generally men of no education and less culture.¹² Their followers "got

Infidelity, Romanism, Mormonism and Satanism on one side and Christianity on the other." Cited in Publication No. 10, *Illinois Historical Library*, p. 326.

The first preacher to arrive at Chicago, Jeremiah Porter, wrote immediately upon lading, "A papal priest reached this place from St. Louis a fortnight since and I hope Providence has sent a counteracting influence here just in season." See publication No. 10, *Illinois Historical Library*, p. 287.

Professor Park of Andover was afraid the Pope would come over here at that early day and wrote: "Send our armies to the great valley (of the Mississippi) where the Pope will reign unless Puritanism be triumphant." *Home Missionary*, September, 1845, quoted in publication No. 10, *Illinois Historical Library*, p. 325.

This bigotry was common to the early non-catholic promoters as will be apparent from published utterances of such early (?) "Missionaries" as John Mason Peck where he ridicules the Pope as "an old man who sits in Rome" and speaks of priests as encouraging ignorance and violence. See Babcock's *Memoirs of Peck*.

¹² In the views of the native preacher, "the man filled with learning was so much less filled with spiritual power." Publication No. 10, *Illinois Historical Library*, p. 304.

Peter Cartwright, the great apostle of Methodism in Illinois, was opposed to education and took occasion to ridicule the educated. Saying in a "powerful" sermon at Jacksonville, "I have never spent four years of my life rubbing my back against the walls of a college." Julian M. Sturtevant, *An Autobiography* quoted in Publication No. 10, *Illinois Historical Library*, p. 305.

"The ministers were often unable to read the Bible without making gross blunders. Many of the anti-mission Baptist ministers could not speak three sentences together without violating the most familiar rules of grammar." Patterson, Robert W., D. D., *Early Society in Southern Illinois*, p. 24

"In regard to calls to the ministry, the most singular fancies used to be put forward. In one case, as was repeated to me at the time by credible witnesses, a minister stated to his congregation that he knew he was called to the ministry, from the fact that on a certain occasion he dreamed that he swallowed a wagon, and the tongue projected out of his mouth, which he took as an indication that he was to use his tongue in preaching the Gospel. The story, in substance was published a few years ago in *Harper's Magazine*." Patterson, Robert W., D. D., *Early Society in Southern Illinois*, p. 29.

"The years 1800 and 1801 were distinguished by an uncommon religious excitement among the Presbyterians of Kentucky. This excitement began in Logan County, and soon extended all over the state, and into the neighboring states and territories. Besides increased attention to the usual and ordinary seasons and modes of worship, there were during the summer of these years, large camp-meetings held, and four or five days and nights at a time were spent in almost incessant religious exercises. At these meetings hundreds, and in some cases, thousands of people might have been seen and heard at one and the same time, engaged in singing, and prayer, and exhortation, and preaching,

religion" in the shape of "jerks" and spasms. A camp meeting was more barbarous than an Indian dance, and it was more than fifty years from the time that Protestantism was introduced into Illinois until the sects took on reasonable and decent dignity and decorum. A Protestant of ordinary culture of today would disown his Methodist, Baptist or Presbyterian forbears could he see them in the "throes" of a "Protracted Meeting" of any time from 1805 to 1880 or even somewhat later.¹³ As might be expected, there was not com-

and leaping, and shouting, and disputing, and conversing. It was in meetings and in exercises of this kind that the Cumberland Presbyterian had its origin.

From "*An Outline of the History of The Church in the State of Kentucky during a period of forty years*, containing the memoirs of Reverend David Rice and sketches of the origin and present state of particular churches, and of the lives and labors of a number of men who were eminent and useful in their day. Corrected and arranged by Robert H. Bishop, Professor of History in Transylvania—Lexington (1824). Conditions were similar in Illinois.

¹³J. F. Schermerhorn of the Dutch Reformed Church, one of the agents sent West by the Connecticut Missionary Society in 1812, speaks of the "religious revival" talked about as setting in at the beginning of the 19th century. "The Methodists say there has been a very great revival of religion among them as also do the Baptists. From the best information that we could obtain from eye witnesses of this work, there is great reason to believe that it was principally terror and fear which induced members to join these societies: for their work began and ended with the earthquakes in those countries and the whole strain of preaching by the Baptists and Methodists was, that the end of all things was at hand, and if the people were not baptized or died not joining a society, there was no hope for them." This was said in 1812. In 1852 the conditions are said to be the same. "The effect of the senseless haranguers and consequent spurious revivals with which we are cursed and of which the people are very fond, is similar to the raging of fire that sweeps through the forest, deadening and blackening everything which it leaves unconsumed." See Publication No. 10, *Illinois Historical Library*, pp. 304-305.

Referring to a camp-meeting held in the same year as that spoken of in Note 10 above, Governor Reynolds says: "The first camp-meeting that was ever held in Illinois was commenced on the premises of Mr. Good, about three miles south of the present Edwardsville. This meeting convened in the spring of 1807, and I attended it. At the meeting, many persons were curiously exercised by the 'jerks' as it was called. It seemed an involuntary exercise, and made the victims sometimes dance and leap until they were entirely exhausted, and would fall down helpless on the ground. When they were in these furious motions, the parties would generally shout and cry aloud on the Lord. It was supposed to be contagious by sympathy. These jerks remained with the people for many years, but have long since disappeared. The clergy encouraged it for many years, but at last they turned a deaf ear to it and it ceased among the people." Reynolds, *My Own Times*, pp. 64. 65.

The preachers who produced or induced "jerks" at this camp-meeting and another at Shilo, St. Clair County, held the same year, both of which were

plete harmony amongst the Protestant sects, nor even in any single sect in the early days, but there was one thing upon which they all agreed and that was a violent opposition to the Catholic Church.

These remarks are not intended as a reflection upon our non-Catholic fellow citizens. They are interjected only for the purpose of noting the difficulties under which the Catholic Church and Catholics labored. The common opposition to the Catholic placed him at a considerable disadvantage, and undoubtedly succeeded in discrediting the Church in the eyes of many,—to such an extent that many weak men and women gave up their religion. There could be no possible doubt as time passed but that the non-Catholic had signal advantages in temporal concerns over his Catholic neighbor and fellow citizen. The seed of prejudice being sown, flourished to such an extent that in many places Catholics were ostracised, were denied business advantages and could not secure public preferment either in the shape of offices or legitimate advantages which accrue from public recognition. The Know Nothing and American Protective Association organizations, whose activities were directed against the Catholic

attended by Reynolds, were the Reverend William McKendree, afterwards Bishop and leading Methodist churchman in early Illinois, and Reverend Jesse Walker, afterwards presiding elder of the Methodist Church, and several other preachers. Reynolds, *My Own Times*, p. 120.

In a late work, Col. Wm. Stone, of New York, thus speaks of this "great revival:"

"About thirty or thirty-five years ago, there was an extensive revival of religion (so called) in Kentucky, characterized by the greatest fanaticism, accompanied by a great variety of bodily affections, and running into many painful excesses. These fancies were reducible to various classes, some of which were affected by 'falling exercises;' and others, by what was called 'the jerking exercise'; others were moved by the Spirit to propose 'the running exercise'; and others again 'the climbing exercise'—all of which exercises are sufficiently indicated by their names. It was a frequent occurrence for a number of people to gather round a tree, some praying, and others imitating the barking of dogs, which operation was called, in familiar parlance among them, 'treering the devil.' (1) It was stated also concerning the same people that in their religious assemblies, or other places of worship, religious professors of zeal and standing, would get out into the broad aisle, and go down upon their knees together, playing marbles, and other childish games, under the notion of obeying the saying of the Savior—'Except ye be converted, and become as little children, ye cannot enter into the kingdom of heaven'; others would ride up and down the aisle of the church, on sticks, etc..

Parkman and other historians have indulged in some levity anent the child-like simplicity of the early Catholic missionaries, who on various occasions prayed for sick people or applied relics or holy articles in the hope of relief. The antics of ministers and others as here noted would seem to be much less rational.



RT. REVEREND HENRY DAMIAN JUNCKER,
D. D., Diocese of Alton. (Cut by
courtesy of Reverend A. Zurbonsen.)



RT. REVEREND PETER JOSEPH BALTÉS,
D. D., Diocese of Alton. (Cut by
courtesy of Reverend A. Zurbonsen.)



MOST REVEREND JOHN LANCASTER
SPAULDING, D. D., formerly Bishop of
Peoria Diocese.



RT. REVEREND JOHN JANSEN, D. D.,
Belleville Diocese.

Church and Catholics, were very active and quite powerful in Illinois. These facts help some to account for the greater material prosperity of the average non-Catholic than his fellow citizen of the Catholic Church and to explain the disparity of numbers between Catholics and non-Catholics in places of distinction.

CATHOLIC TOLERANCE AND FORBEARANCE

It can truthfully be said for the Catholic Church as an organization and for individual Catholics, however, that they have never retaliated in kind. Ten or more years ago, if one were to go into ten or more Protestant churches of different denominations and listen to the sermon in each church, it would be strange if he did not in each sermon hear the Pope, the priests or some dogma of the Catholic Church assailed. The writer has been a member of the Catholic Church, and a reasonably diligent attendant, since childhood, and does not recall ever having heard a Protestant sect or doctrine abused or misrepresented. Neither has he ever known an individual Catholic to make a distinction on account of religion either in his business dealings or in his voting for public officers.

Catholics are in a sense philosophers; they know the manner in which their non-Catholic neighbors and associates have been raised; that Catholics have been represented to them as monsters of iniquity and the Church as the mother of iniquities. They know that such teachings and beliefs are untrue, and have an abiding confidence that men of intelligence will discover the untruth. Therefore, they pursue their quiet way, and as a rule speak only when duty demands, trusting the growing intelligence and the spirit of fair play under God's guidance, Whose affair religion really is, to do justice. They recognize as the best argument for their belief, virtuous conduct. Example as superior to precept.

It has been along such lines and under such circumstances that the Church has developed in Illinois, and no better evidence of its progress and success can be cited than its present situation. A very large percentage of the population of the State is Catholic. A great deal of the educational work of the State is conducted through Catholic schools and Catholic educational institutions. An immense amount of the charitable work is in charge of Catholic institutions, and the Catholic Church stands at the head of all other organizations in the assimilation of foreign-born populations.

The figures with reference to Catholic Church membership, religious, charitable and educational institutions are interesting:

There are, according to the *Official Catholic Directory of 1918*, 1,121 Catholic churches, chapels and stations in Illinois; there are 1,680,574 communicants or members of the Catholic Church in Illinois; of Catholic schools and colleges there are 609 in the State with students and pupils aggregating 168,726. There are under the control of the Catholic Church in Illinois seventy-five charitable institutions, amongst which there are alone fifty-six hospitals. There are homes for the aged, refuges for fallen women, schools for the deaf and the blind, and lodgings for the down and out; infant and orphan asylums and training schools for the ragged and abandoned. No form of charity which has shown itself a necessity has been neglected or overlooked by the Catholic Church.¹⁴

In addition, the Catholic Church even in the State of Illinois has shown itself the strongest bulwark of order and the greatest proponent of respect for constituted authority.

The Catholic Church of today stands at the head of all religious institutions in the State of Illinois in the number of members, the number of Churches and schools and in the extent of its charities. It seeks no public favor, it desires no alliance with government, it excludes no human being from its pale, it coerces no man's judgment and violates no man's rights.

As early as 1842 a characterization of and challenge to the Catholic Church was put out in the *Home Mission*, the organ of the Home Missionary Society. It read:

The most formidable foe of the universal spread of the gospel is doubtless to be found in the Roman Apostacy—where else could the contest be bloodless, where so successful as here [in the Illinois country], where no racks or tortures forestall the force of argument—here where the benighted children of error will be surrounded and pervaded by the silent but resistless influence of our schools and presses; here, where every one of them may stand erect and feel that he is a man and may assert his right to doubt as well as to believe; to discuss and

¹⁴ STATISTICS—CATHOLICS AND CATHOLIC INSTITUTIONS

	Chapels and Churches	Communicants	Schools and Colleges	Students and Pupils	Charity Inst. and Hospitals
Chicago Diocese	402	1,500,000	352	130,745	29
Peoria Diocese	254	116,000	88	15,432	16
Alton Diocese	206	35,000	52	6,066	9
Belleville Diocese	145	71,324	78	10,368	12
Rockford Diocese	114	58,250	39	6,114	9
	1,121	1,680,574	609	168,726	75

Official Catholic Directory, 1918. See figures under each diocese.

judge as well as to listen and obey. Instead, therefore, of deprecating the coming of so many foreigners as a curse, we should regard it as the fulfillment of our national destiny.¹⁵

In other words, we were supposed in Illinois to have started off in a fair field and no favors. Catholics may be fairly well satisfied with the result.¹⁶

Opinions have modified since those early days. Only defectives talk in the strain of that time. Fifty years after the above was written a careful student of the religious history of Illinois unreservedly states:

Public opinion of today does not view certain matters, as, for example, Catholicism, in the same light as did the New Englanders in Illinois forty or fifty years ago; but in many directions we must acknowledge the exceeding excellence of their ideas and ideals. They stood for order, thrift, economy and enterprise. They encouraged the formation and expression of public opinion. They looked with intelligence beyond their own communities to the welfare of state and nation. They valued personal integrity above all things. To foster this, churches with all their allied organizations were multiplied east and west, north and south.¹⁷

Thus hastily is sketched in outline only the course of the Church in Illinois. The details to be supplied in many different articles of greater interest.

Chicago.

JOSEPH J. THOMPSON.

¹⁵ Quoted in *Puritan Influences in the Formative Years of Illinois History*, by Carrie Prudence Kofoed, Publication No. 10, *Illinois Historical Library*, p. 323.

¹⁶ The latest official examination of churches and church membership by states is contained in reports of the Census Bureau of the United States for 1906. According to these reports the church membership of the ten largest churches in Illinois was as follows:

Catholics, 923,084; Methodists, 263,344; Lutherans, 202,566; Baptists, 152,870; Presbyterians, 115,602; Christians, 105,068; Congregationalists, 54,875; German Evangelical, 59,973; Protestant Episcopal, 36,364; United Brethren, 19,701. *U. S. Census Report*, 1906, pp. 46, 47.

¹⁷ Carrie Prudence Kofoed, Publication No. 10, *Illinois Historical Library*, p. 338.

BEGINNINGS OF THE HOLY FAMILY PARISH, CHICAGO

1857 - 1871

The first Jesuit to visit Chicago after it became a center of civilized life appears to have been Father James Oliver Van de Velde, who spent a few days there in June, 1846, while on his way to St. Louis from the Second Council of Baltimore.¹ Three years later he returned to Chicago as Bishop Quarter's successor. The earliest recorded exercise of the sacred ministry in that same city by a Jesuit priest dates from April, 1847, when Father Francis di Maria, professor of theology in St. Louis University, conducted a spiritual retreat for the clergy of the Chicago diocese. The exercises of the retreat were held in the "Chapel of the Holy Name of Jesus" attached to the University of St. Mary of the Lake. Father di Maria, who was an excellent classical scholar, composed a Latin inscription commemorating the event and recording the praise of Bishop Quarter for having successfully convened his first diocesan synod.²

Under Bishop Van de Velde the Jesuits of St. Louis were sometimes heard in the pulpits of the city, especially during Holy and Easter weeks. Father di Maria officiated at the Holy Week services of 1850 in St. Mary's Cathedral, Father Verhaegan at those of 1851 and Father Gleizal at those of 1853. On Palm Sunday night, 1851, Father Verhaegen opened a three days' mission at St. Mary's Cathedral with an introductory discourse on "the Spiritual Exercises of St. Ignatius," preaching, besides, at the Pontifical Vespers on Easter Sunday. On May 2 of the same year he opened at the University of St. Mary of the Lake a retreat for the clergy of the diocese at which Bishop Van de Velde with forty-one of his priests were present. While Father Verhaegen was thus engaged with the clergy, his fellow-Jesuit, Father Francis Xavier Weninger, then entering on a missionary career that was to make his name a household word among the German Catholics of the United States, was preaching a mission to the congregation of St. Joseph on the North Side.³ During Holy

¹ Bishop Quarter's *Diary* (June 13, 1846) in McGovern, *Catholic Church in Chicago*, p. 78.

² McGovern, *op. cit.*, p. 82.

³ In 1853 Father Weninger preached missions to the two German-speaking

Week, 1853, Father John Gleizal, Master of Novices at Florissant, preached a mission at the Cathedral. Under date of March 23 of that year Bishop Van de Velde notes in his Diary: "Easter Sunday, General Communion of men. Solemn Pontifical Mass. Sermon by Reverend Father Gleizal. In the evening grand illumination of the Sanctuary in honor of the Blessed Virgin Mary. Consecration of the Catholics of the city to the Blessed Virgin after the sermon by Father Gleizal. Immense concourse of people. Several Protestants admitted into the church by conditional baptism before Vespers." Another entry: "(March) 28. Permission obtained to keep Father Gleizal and continue the exercises for one week longer. Instructions continued."

The unexpected turn given to the fortunes of the European Jesuits by the Revolution of 1848 brought Bishop Van de Velde into communication with Father Minoux, Provincial of the Jesuits of Upper Germany and Switzerland. When Father Minoux saw his communities dispersed in the track of the revolutionary storm, he despatched the seminarians with their professors to America with a view to opening a house of studies in Milwaukee or Chicago. The plan could not be realized, but the exiled seminarians found a home, some at Georgetown and some at St. Louis University. Bishop Van de Velde, seeing the German Catholics of Chicago destitute of pastors of their own nationality and language, now petitioned Father Minoux to send ten or twelve of his priests to Chicago. They were to come at their own expense, but the Bishop felt confident that once in his diocese they would be amply cared for by the congregations under their charge. As to a college in Chicago, they were not to think of such a project for the Bishop was utterly without means to help them. In April, 1849, Father Minoux expressed to Bishop Van de Velde the hope that perhaps one or two of the Fathers of his jurisdiction might be despatched to Chicago; but the hope was never realized and at no time did the members of the dispersed Province of Upper Germany and Switzerland take up the exercise of the sacred ministry in the

congregations of St. Peter's and St. Michael's. In 1856 he conducted a mission in St. Michael's church on North Avenue, on which occasion he gave the decisive impulse to the erection of a new and spacious church of brick, which was subsequently built only to be destroyed in the great fire of 1871. During his 1853 mission at St. Peter's on Washington Street he led the congregation in procession through the streets of the city to the cemetery on the North Side, the while they recited the rosary, a thing which the good Father long years after declared to be "now quite impossible on account of the crowds that throng the down-town district."

chief city of Illinois. Nor were the St. Louis Jesuits yet in a position to establish a house in Chicago, though Bishop Van de Velde would gladly have seen them permanently settled in his diocese. In 1850 he made overtures to Father Elet, Vice-Provincial of Missouri, for the opening of a Jesuit college in Chicago, and also corresponded on the subject with Father John Rothaan, General of the Society of Jesus; but Father Elet and his advisers deemed the project utterly impracticable in the existing straitened circumstances of the Vice-Province.

* * *

Bishop O'Regan, Chicago's third bishop, had made acquaintance with the St. Louis Jesuits during the years that he presided over the diocesan Seminary at Carondelet. From Chicago he endeavored to secure their services in some permanent form for his diocese. Already in the spring of 1856 Father De Smet, the noted Indian missionary, at this time assistant to the Vice-Provincial of Missouri, informed a correspondent in California, "Bishop O'Regan offers us his college with two churches. But where are the men?"⁴ Lack of men was indeed the barrier that stood between the St. Louis Jesuits and the numerous enterprises of charity and zeal for which their services were now being sought in many quarters. With a personnel of only seventy priests, they were conducting colleges in St. Louis, Cincinnati, Bardstown, and Indian schools among the Osage and Potawatomi Indians, besides serving parishes in Louisville, Milwaukee, and other points in the Middle West. However inviting a field for their energies both in education and the sacred ministry Chicago might appear to be, with every promise of tremendous future growth written unmistakably on its brow, it had perforce to lie for the present outside the range of their activities. But the moment when they were to establish themselves in residence there was not long delayed.

In the summer of 1856 Father Arnold Damen, pastor of the Jesuit church of St. Francis Xavier in St. Louis, assisted by three associates of his order, Fathers Isidore Boudreaux, Benedict Masselis, and Michael Corbett conducted a series of missions or spiritual revivals in Chicago at the invitation of Bishop O'Regan. A communication, under date of August 26, 1856, to the St. Louis *Leader* stresses the very gratifying results that attended the efforts of the missionaries:

⁴ De Smet to Congiato, April 20, 1856.

The spiritual retreat which our Right Rev. Bishop has provided for the Catholics of this city has just now closed. For the last three weeks the exercises have been conducted by five Jesuit Fathers under the guidance of Father Damen. The fruits of their holy and successful labors are already manifest. Many Protestants have embraced the Catholic religion, and the Catholics—to be counted by thousands—many, very many of whom had for years neglected their spiritual interests, crowded the churches and confessionals.

The zeal, the piety and labors of Father Damen and his associates, and his practical and persuasive eloquence, have won for these eminent servants of God the love and veneration of all our citizens, Protestant and Catholic. From four in the morning until after midnight, these zealous Fathers and the parochial clergymen have been occupied with the duties of religion, yet all this was insufficient, such was the holy importunity of the people whom God moved to profit by their ministry.

It is understood that twelve thousand, at least, have received communion. None of the churches could accommodate the multitude that crowded from all parts of the city. The cathedral, with its galleries newly put up, being found altogether too small, the mission was transferred to the large enclosure on the North Side known as the church of the Holy Name and here, as if nothing had been previously done, a new harvest is found already mature.

Years of spiritual indolence are atoned for and a new life—the life of grace—is begun by hundreds who for many long years knew not how great a blessing this was. How consoling to the heart of the Right Reverend Bishop and of the missionaries must not be this fruit of their labors, this fresh evidence of the vitality of the Catholic spirit, which it would seem neither time nor circumstances the most unfavorable to its culture can root out of the soul of the sincere believer.

This is the third retreat with which, within the brief period of five months, the Catholics of Chicago have been blessed, the first being given by the Jesuit Father Weninger, and the second soon after by the Redemptorist, Father Krutil. May we not now hope that henceforth the religious progress of our city will keep even in advance of its astonishing material prosperity.

Concedat Deus. Amen.

M. DILLON.*

Father Arnold Damen, the central figure in these missionary revivals to which the Catholics of Chicago were summoned in the August of 1856, was a Hollander by birth, having been born in De Leur, Province of North Brabant, Holland, on March 20, 1815. He came to America in 1837 in the company of Father De Smet, then returning to his fellow Jesuits of St. Louis after an absence in Belgium of five years, and entered the Society of Jesus at Florissant in Missouri, November 1, 1837. Becoming a priest in 1844 he was Director for three years of the parochial schools attached to the church of St. Francis Xavier in St. Louis and in 1847 became pastor of that church, retaining the charge until his transfer to Chicago in

* The St. Louis *Leader*, August 15, 1856. The correspondent was apparently Father Matthew Dillon, pastor of the Holy Name parish.

1857. Of large, commanding physique, with splendid energy to match, he soon attracted attention by his unflagging zeal in the ministry and the obvious success with which he managed the parish affairs entrusted to his care. As a pulpit orator he was singularly earnest and effective, hitting the mark no less by physical appeal of voice and gesture than by the burden of his discourses, which was ever the essential truths of salvation and the peremptory duties of the Christian life. A very straight-forward pursuit of God's glory and deep personal piety marked his labors from the beginning and he was said to have made a vow early in his Jesuit career to decline no task, however unpleasant, tendered him by his Superiors. His ceaseless output of energy led in the spring of 1856 to a nervous collapse, from which however he speedily recovered.⁶

With the results of Father Damen's missionary appeals in Chicago in the midsummer of 1856 Bishop O'Regan declared himself to be highly gratified and he took advantage of the Father's presence in the city to renew again his invitation to the Jesuits to establish themselves in the metropolis. Father Damen, having previously obtained the sanction of his Superior in St. Louis for the course he now pursued, showed himself disposed to accept the invitation and began at once on his own account to look over the ground to determine a suitable location for a new parish.⁷ The Bishop offered him the still unfinished church of the Holy Name on the North Side in the most promising part of Chicago, but the missionary was more disposed to start a new parish, preferably on the West Side, where large numbers of Irish Catholic immigrants were settling down. A few weeks after Father Damen's return to St. Louis he received a communication from Bishop O'Regan.

CHICAGO, ILLINOIS,

September 15, 1856.

To Reverend Father Damen, S. J., St. Louis:

DEAR FATHER DAMEN—I have just now written to Father Provincial and I want you to assist me with him that he may grant the request of establishing

⁶ De Smet to Congiato, April 20, 1856. "Father Damen had two attacks of apoplexy—he rather overworked himself. He is very well at present. For a little while they prevented him from preaching and hearing confessions. He is not idle; in a fortnight he has collected about twelve thousand dollars to commence an industrial school under the Sisters of Mercy for poor and young girls. It was much needed in St. Louis to counteract the doings of the enemies of the church who stretch every nerve to take in Catholic children."

⁷ Father John B. Druys was Superior of the Jesuit Vice-Province of Missouri during the period 1856-1861.

a House in Chicago. You know its necessity and the prospects before it and hence I have referred to you as one who can give to the Provincial and others all the requisite information on this subject. May I beg of you to do so? You could not co-operate in a holier work. You would be a most efficient instrument to build up religion in this city and diocese. Land can be had quite near to the locality you wished for, but in a still better place, at a fair price and in large quantities. In one place as much as six acres can be had. By buying *all this*, you would, in one year, have two entirely free. The increased value caused by your establishment would affect this. This is a positive fact.

I would also request of you not to correspond *on this matter* with anyone whatever in Chicago, except myself, not even with those, who, in other respects, would be found most trustworthy. Already Catholics whom you regard much are actually speculating on the subject and if they knew you or I had a preference for a particular place, they would soon have it bought up. You will write to me soon again.

I am sorry that I did not merit your thanks better whilst you were in Chicago. I can never sufficiently express my esteem for you and your worthy Fathers.

I would have written sooner to you and to Father Provincial, but I wished to know more about the land.

With kindest regards for Father De Smet and the earnest wish of seeing you soon permanently at work in Chicago where you are most ardently expected, I am,

Reverend dear Father Damen, very truly yours,

ANTHONY, *Bishop of Chicago and Administrator of Quincy.*³

In a second letter which Bishop O'Regan wrote to Father Damen a few weeks later he declares his inability to lend on the part of the diocese the financial help which Father Damen had solicited.

I know I cannot do a better work for religion, for the diocese or for my own soul than by establishing here a house of your Society, and this is the reason I have been so very anxious to effect this. It was on this account as also from my personal regard and affection for your Institute as for many of your Fathers individually, that I so urgently and perseveringly tried to see this good work accomplished.

But, as to resources which it would appear you suppose me to have—I have no such, as I think you must know. You are aware how much we are in debt, and how much must be expended before any revenue can be derived from our churches. We have also to erect a hospital, two Asylums, a House of Refuge and a House of Mercy; we must build School Houses, Priests' Houses, buy lots for churches and build churches. I must also at once provide a cemetery, which will cost at least \$32,000, without any prospect of much revenue in my lifetime. All these wants are known to you and my inability to supply them, or even a small portion of them. How then, very dear Father, can you talk of my leaving

³ St. Louis University Archives. Father Damen's letters to Bishop O'Regan have not been available to the writer of this sketch. They have probably not been preserved.

property to my successor? If your Society comes here, I will leave them wealth, a spiritual wealth practiced by you and I hope by myself.

What I say to you is this. Let you yourself come here and keeping *your mind to yourself* buy six acres of land, and this is *now* to be had in a most convenient place. In about twelve months two or at most three of these acres will pay fully for all—and thus you will have a fine property free.

I beg of you not to think lightly of this. By adopting it you will be able to effect much for religion and for your Order. My thousand dollars will go to make a part of the first payment.

* * *

Bishop O'Regan's invitation to the St. Louis Jesuits to extend the field of their labors to his own episcopal city, now fast becoming an influential center of Catholicity in the West, came at an opportune moment. In the course of 1856 the closing of the Jesuit college in Louisville as the final solution of the difficulties which had attended the upkeep of that institution since its beginning was taken under consideration by Father Druyts, Vice-Provincial of Missouri, and his consultors. Chicago appeared to them a more inviting field for the educational and ministerial activities of the Society than Louisville, which had, in fact, been something of a disappointment. At a meeting of the Vice-Provincial and his consultors held in St. Louis October 1, 1856, two weeks later than the date of Bishop O'Regan's first letter to Father Damen, it was determined that the consultors should communicate with the Father General, Peter Beckx, explaining the situation in Louisville on the one hand and on the other the promise of a plentiful spiritual harvest held out by the large and rapidly growing city of Chicago.

A communication from Father Peter Beckx, the General, made under date of October 30, through Father John Etheridge, Assistant to the General for the English-speaking provinces, was encouraging:

Father General has received a letter from Father Damen through me on the expediency of our establishing ourselves in Chicago. In reply his Paternity has directed me to confer with you and he has desired me moreover to apprise you of the answer and to beg of you to advise with your consultors on the subject without delay and to let his Paternity know your judgment upon it and your ability to find men and means for undertaking the work. If you can undertake it without incurring debt and without trenching on the full formation of ours in Noviceship, Studies and Tertianship, his Paternity thinks that it may be an enterprise worthy of our zeal and perfectly conformable to our Institute; but before deciding he would wish to know your opinion and the grounds of it.*

The contents of Father Etheridge's letter were laid by Father

* Etheridge to Druyts, October 30, 1856.

Druyts, the Vice-Provincial, before his consultors on December 1. To the General's inquiry whether men and means were available for the contemplated residence in Chicago, it was agreed to return an answer to the effect that two Fathers could be spared for the work in July, 1857, and that the necessary money could be raised by popular subscription. If money could not be found by this means, then the residence was not to be attempted. Father Druyts, having acquainted Father Beckx with the view of his consultors, was answered by the latter in January, 1857: "I am pleased with your Reverence's proposition and I grant you the permission which you ask of me in your letter of December 2, namely that of sending some one to the city of Chicago to find out whether the citizens will furnish the needed alms and other means for establishing there a church and residence. I feel with your Reverence that we can be of great service in promoting the Catholic faith in that central city which seems to be ever on the increase."¹⁰ Subsequently, Father Beckx authorized Father Druyts to close the college of Louisville, if he saw fit, and at the same time to open a house in Chicago. "I grant your Reverence permission to buy ground in Chicago on which to build, provided that such step be opportune and in keeping with the ministry of our Society. The conditions laid down in your Reverence's letter are to be attended to, namely: first, that no debt be contracted with outsiders; and secondly, that the Vice-Province is to advance all the money for the purchase of the property at an annual interest of 10 per cent; and thirdly, that the church is to be built with the alms of the faithful and in size and interior finish is to be in keeping with the amount of said alms."

* * *

Even before this last communication of Father Beckx had reached St. Louis, Father Damen, in accordance with the General's previous concession, had been dispatched to Chicago to determine how far, if at all, his Order could rely upon financial aid from the Catholics of the city. It did not take Father Damen long to arrive at the conclusion that he would not have to stand alone in the enterprise he had taken in hand; he could count on ready and adequate assistance from the people to whose spiritual welfare he was to lend his services. He wrote March 10, 1857, to Father Druyts:

¹⁰ The population of Chicago increased during the decade 1850-60 from 29,963 to 112,172.

The answer from Philadelphia has come about the Bull's head property. They will sell at \$600 a lot, which would make a total of \$24,600 [*sic*] for the 44 lots. The acre which is in litigation cannot be settled yet. With this acre included, there would be 52 lots, and this would make a total of \$31,400 [*sic*]. Of this \$2,500 would be paid by two Protestant gentlemen towards the improvment. I went out this afternoon and made inquiries about the number of Catholic families in the neighborhood and I could not find a dozen around the place. I therefore concluded that the place should be rejected as one that would not pay us for the sacrifices we have to make. Should your Reverence think differently, telegraph (*buy the Bull's head*). Bishop still continues recommending this place and says that we will regret it; but I cannot believe that informed as I am at present about the few Catholics in that vicinity. Moreover, here we would have to put up \$10,000 improvements the first year; that is a part of the bargain.¹¹

Now I have accepted the Southwest Side, three acres at \$5,500 an acre, that is thirty-two lots. Here we will have a large Catholic population at once, sufficient to fill a large church. We can put up a frame church, which will answer the purpose till all the land is paid off. Then it will answer for a school, and the rest of the land, which we can sell, will help us to build the college and the new church. In my opinion, it is decidedly the only place we can take here.

I will leave here on Thursday, the 12th inst. Should you not approve of this, telegraph to Mr. B. J. Caulfield, (*do not buy*). However, should you not be willing to take this, I am willing to take it on the responsibility of the Sodality investing Jane Graham's donation in this.¹²

Having thus determined on a site for his new church, Father Damen returned to St. Louis where he soon advised Bishop O'Regan that the business just concluded by him in Chicago had received the indorsement of his Superior. Further plans for the expansion of Catholicity in Chicago were now communicated by the Bishop to Father Damen:

CHICAGO, ILLINOIS, March 21, 1857.

To Reverend A. Damen:

REVEREND DEAR FRIEND—I have received your note with the agreeable news that Father Druyts has confirmed your acts in Chicago. I have given thanks to God for this great blessing and I pray that He may always aid with His abundant graces the holy work. I would strongly impress on you to come as *soon as possible* after Easter to collect and commence the work. This can now be more effectually done, because the Sisters of Mercy have given up the project

¹¹ The Bull's Head was a tavern at the southeast corner of Madison Street and Ogden Avenue, where the Washingtonian Home stood in later years. It was built in 1848 by Matthew Laffin and owed its name to the neighboring cattle-yards, the first to be opened in Chicago.

¹² Jane Brent Graham was a daughter of Major Richard Graham, U.S.A., and Catherine Mullanphy, the latter a daughter of John Mullanphy, St. Louis' first millionaire and most distinguished philanthropist in the early decades of the last century.

of building a Hospital. Moreover, some one else might be walking over your ground unless you come in good time. I would at once define your Parish, *announce* it, and you would attend the sick calls from my house and have the emoluments and a better claim in collecting.

I have now another trouble to give you. It is this: I want to bring the Ladies of the Sacred Heart or some of them to Chicago and I want this to be done this summer. I will give all the patronage in my power, and this is the only aid I can give. But at present this patronage is money or worth it. It stands thus:

The Sisters of Mercy are to give up their Boarding School this summer and to convert that house into an hospital. They now have 46 boarders—it may be more. All these would at once pass into the school of the Ladies of the Sacred Heart, with many others, I am sure. In order to receive them it would be necessary to have a house built and completed at farthest on the middle of next September. This can be easily done by a community able to raise money, as I am sure The Sacred Heart can. I consider all this as a happy coincidence and as the voice of God calling to us at one time the Jesuits and the Ladies of the Sacred Heart.

Do, Dear Father and Friend, complete the good work you have begun. Use all your influence to have this effected. Now is the fitting time. Property can be conveniently had not far from your church. In three months, a house can be finished, and when opened, it will be filled. It will be a transfer from one house here into another.

I write this day to Madame Galway and, through God and his Virgin Mother, I implore success for this good and holy project. I depend very much on you. Write soon and work hard for *the Sacred Heart's sake*.¹³

Yours most affectionately,

ANTHONY, *Bishop of Chicago.*

The property which Father Damen had finally selected as a location for his church lay a block west of the intersection of Twelfth Street with Hoosier, or, as it was subsequently called, Blue Island Avenue. It consisted of thirty-two lots, making up the entire block

¹³ Madame Galway with ten other ladies of the Sacred Heart arrived in Chicago in August, 1858, at the invitation of Bishop O'Regan and subsequently of Bishop Duggan. The community resided first on Wabash Avenue and later at the corner of Rush and Illinois Streets where they conducted a school for girls. Madame Galway, having acquired twelve acres on Taylor Street on the West Side, within the limits of the new Jesuit parish of the Holy Family, built there a new convent which was first occupied by the nuns on August 20, 1860. In the fall of the same year the frame building on the North Side formerly occupied by the nuns was moved to the northwest corner of Taylor and Lytle Streets and in it was opened a "free-school" for the girls of the Holy Family parish. In 1864 Madame Galway enlarged the convent-building, establishing in it an academy and boarding-school for girls. In 1866 a brick building with capacity for 1,000 children was erected for the "free" or parochial school at the corner of Taylor and Lytle Streets. Andreas, *History of Chicago*, 3:774.

between Twelfth, May, Eleventh and Austin (Aberdeen) Streets. N. P. Iglehart and Co., a local real estate firm, were the agents for the property, which was owned by Mrs. Mary Ann Shays, a widow residing in Hamilton County, Ohio. A preliminary agreement to buy the ground, subject to Mr. Caulfield's opinion of the title and to Father Druyts' approval, was signed by Father Damen on March 11, 1857. Twenty-five of the lots were to be paid for at the rate of \$600 each. A warranty deed for the property was executed April 20, 1857, by Mary Ann Shays through N. P. Iglehart, her attorney, in favor of John P. Druyts of St. Louis, for a consideration of \$17,900. The money was to be paid in installments for which Father Druyts gave a series of notes payable in one, two and three years' time. The notes were secured by a mortgage on the property. As a matter of fact, all the notes were taken up and paid by Father Druyts by September 24, 1857. The circumstances which led to this premature payment of the debt throw an interesting light on the great panic of 1857.¹⁴

On October 13, 1857, Father De Smet touched on the financial situation in a letter from St. Louis to Mr. John Lesperance, a Jesuit scholastic then pursuing his theological course at Namur in Belgium:

The money crisis in the United States is awful. The banks of New York started the ball and it rolled with lightning speed all over the Union—from every quarter it is now rolled back again to the great metropolis of the East, and

¹⁴N. P. Iglehart, like many others, felt the pinch of the money stringency and was in consequence ready to deal liberally with such of his creditors as could offer him cash. "I explained to Mr. Damen," he wrote to Father Druyts September 15, 1857, "that I would deduct a very liberal sum, if you would place me in funds at once. My object was two-fold—I desired the money and I was also anxious that you or your institution should reap the benefit." On September 16, Father Damen wrote to Father Druyts: "The very lowest that Iglehart will take on the two remaining notes is a deduction of \$3,000. The notes are, I believe, \$9,700; he is willing to take for them six thousand, seven hundred and some odd dollars; he makes a net deduction of \$3,000. I consulted Mr. Caulfield and he told me to accept of it at once; if you delay, he may be over his difficulties in money matters and he will no longer offer it. Send the money to me for Iglehart, for it is necessary that I should get the notes and the mortgage, which Iglehart holds on the property, before I pay him the money. I am so extremely busy that I hardly know what to do first." Iglehart wrote again to Father Druyts September 22, instructing him to pay the net sum due on the notes, \$6,122, to J. H. Lucas & Company, bankers of St. Louis. "You have a good bargain, and as it is in a good cause, I trust it will be of general benefit." Father Druyts paid the outstanding notes on September 24. On October 6, the banking house of J. H. Lucas & Company suspended payment in consequence of the financial crisis.

daily we hear of nothing but failures and suspensions of banks and of commercial houses. In St. Louis six banks have suspended—Waterman & Co., failed; the Iron Mountain Company, Chouteau, Harrison & Valle suspended and placed 900 workmen out of employ. Lucas & Co. have acted most nobly—arrangements are being taken for the immediate issue of *certified checks* for all the deposits of this community in the banking house. And these checks will bear interest at the rate of *ten per cent* per annum, from date until paid. And not only so, but these checks will be secured by a mortgage on millions of dollars of real estate in the city of St. Louis. This is a bold move on the part of Mr. Lucas. It entitles him to the admiration of the country and he will receive it. His certified checks, bearing ten per cent and secured, as he with his princely fortune of four millions can, will be hailed as better than gold and even by the suffering, and they will be as current in paying debts as the bills of the Bank of the State of Missouri. What other banker will imitate this noble example?¹⁵

It was in the midst of this general financial stress that Father Damen took up his work in Chicago. The lack of money, business and commercial depression, the growing number of the unemployed and a general air of restlessness and discontent on all hands were so many circumstances to render the task of collecting funds for a new church an appalling one for even the stoutest heart. Yet Father Damen attempted the task and succeeded. By the end of May, 1857, the subscriptions amounted to \$30,000. "I get along pretty well," he wrote in September to Father Druyts, "and people are astonished that I can get money at all." In October he wrote again to the Vice-Provincial: "Swift, you are aware, has suspended business, most people say that he is broken. Almost all the Catholics deposited with him and lose considerably by him. This works against us. Two days before he closed I drew out \$1,000 and left with him \$207. However, I will get it all. The man who delivers stone to our building has to pay him \$2,800, and he has taken my check on Swift, to which Swift has agreed, so that I lose only the interest. We find it next to impossible to collect money at present. The people are all afraid in consequence of the many failures all over the country. Still, up to this time Chicago has kept up better than St. Louis, Philadelphia, Boston and New York. There have been less failures here than elsewhere."¹⁶

¹⁵ De Smet to Lesperance, October 13, 1857.

¹⁶ "The year 1857 was one of widespread business disaster. One of those periodical business convulsions had swept over the land. Following the unexpected failure of the Ohio Life and Trust Company, a panic occurred in the great Eastern money centers, so general as to completely destroy for the time all business confidence. The sudden and forced liquidation of all debts which followed so lessened values that insolvency became the rule rather than the exception among business men. Trade at the close of the year was completely paralyzed and the new year showed more business wrecks than any five years

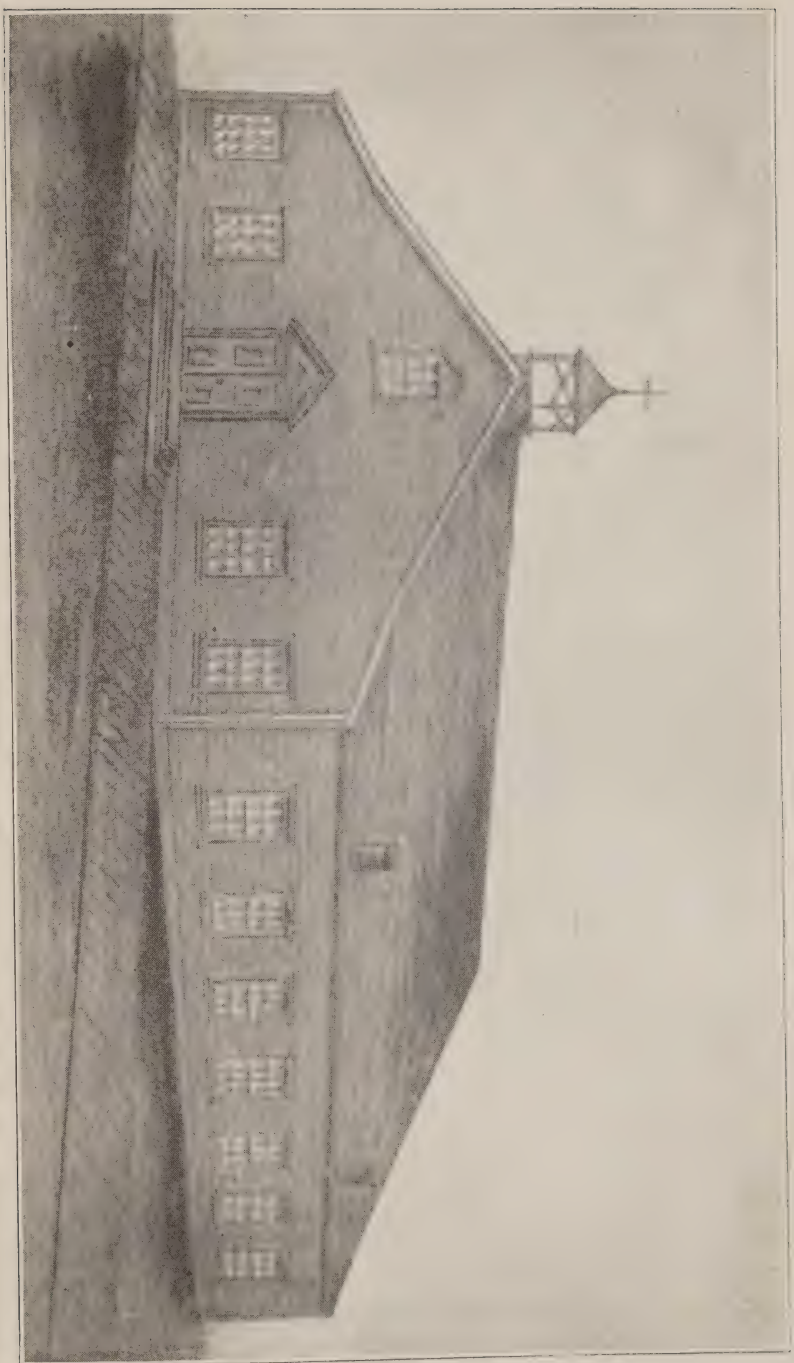
Meanwhile much had been accomplished towards organizing what was to be the third Catholic parish on the West Side, St. Patrick's having existed since 1846 and St. Francis' for the Germans since 1852. The March of 1857 had seen Father Damen make definite choice of a site for the imposing church edifice which he planned to build. May 4 following, he arrived in Chicago from St. Louis in company with Father Charles Truyens to take the work definitely in hand. He carried with him a memorandum of instructions from the Vice-Provincial, Father Druyts, which bespeak the high religious purpose that actuated the promoters of this apostolic venture. "Remember why we go to Chicago, viz. A. M. D. G.—the good of religion, the good of souls. Let us then have the best of intentions and often renew them."¹⁷ Father Damen lost no time on his arrival in giving out contracts for the erection of a temporary frame church, a two-story structure, 20 x 48, with "a neat balcony erected in front of first-story," to be delivered on or before July 15, 1857. July 12 the church was solemnly blessed under the title of the Holy Family by Bishop Duggan of St. Louis. Circumstances had brought it about that Bishop O'Regan, to whose efforts were primarily due the establishment of the Jesuits in Chicago, was not to preside at the dedication of their temporary church.¹⁸ At the dedicatory services the sermon, an eloquent one, was preached by Bishop Duggan.

The throng of worshippers soon taxed the little house of worship beyond capacity and an addition was made to it in August, to be followed by a second addition in the course of 1858. The first church of the Holy Family stood at the southeast corner of Eleventh and May streets. On Sunday, August 23, 1857, Festival of the Most Pure Heart of Mary, took place, with the Bishop, his clergy and a great concourse of the laity in attendance, the laying of the corner-stone of the spacious and permanent edifice of brick. The *Daily Times* in announcing the event declared that "the Reverend gentlemen who have undertaken this enterprise propose to spend \$100,000 on the

before. Chicago could not and did not come out of the storm unscathed. The sudden withdrawal of all orders for the purchase of her grain and other products of export on which the stability of her trade was built and the great depreciation of all state securities on which rested the solvency of the Illinois banks, brought many of her citizens to sudden ruin and forced several of her banks into liquidation." Andreas, *History of Chicago*, 1: 572.

¹⁷ Father Druyts' instruction to Father Damen directed the latter "to conclude no contract without consulting Mr. B. J. Caulfield."

¹⁸ Bishop O'Regan went to Rome in the course of 1857 to lay his resignation before the Holy See.



First Church in Holy Family Parish, built by Father Arnold Damen, S. J., in 1857.

erection of a temple of worship which will surpass in size any other in Chicago, which sum must be raised principally among themselves and also, it is understood, to found a collegiate institution with funds of their own, which it is anticipated will eventually rival that of Georgetown, District of Columbia."¹⁹

Father Damen's subsequent experiences and especially his harassing financial worries as he was engaged in the task of bringing to completion the great church he had begun are dwelt on in his correspondence with his Superior in St. Louis, Father Druyts, extracts from which follow:

May 27, 1857. From the above you see Mr. Miller's charges, which I think very high; the Chicago architects charge only one half of that for a large building as ours is to be. You will know, dear Father, how to exercise your own judgment in the affair. I have seen nothing yet of Mr. Miller. If you think that Brother Dohan or Brother Heilers could see the things well executed, you would do well to send either one or the other by the first of July. The house is getting ready for plastering and no money yet. It is too bad.

June 6, 1858. You are no doubt astonished that I have not written to you before this; but I have been so busy getting up the May Festival, etc., etc. The fathers here had hardly done anything towards it, and yet with all my exertions it will hardly bring \$600. There is no money in Chicago. I regret I signed any contracts; but it is too late now. We have to go on, and I think it providential that we signed the contract so thoughtlessly for never could we build the church so low as we get it for; we must only exert ourselves and rely on Providence. It will be necessary to sell the lot of Mrs. Hunt and borrow some money or sell Jane Graham's property; I will have money enough till the end of July, but then I must necessarily get some. I have borrowed a thousand dollars here at ten per cent per annum payable in five years from date on the property which has been given to me here. Last Monday week we had confirmation in our church. Two hundred and fifty persons were confirmed. We had about one thousand communions in the morning or perhaps more. Our congregation is really doing wonders; it fills us with consolation.

June 16, 1858. Please send me the remainder of the money of the festival as soon as possible, for I have to make a great many payments. If you cannot get any more than \$1,200 for Mrs. Hunt's lot, it is better to sell it for that, because I will be awfully pushed for money; but we must trust in divine Providence.²⁰ We have prayed so much and as it is for God's greater glory, I feel

¹⁹ Both college and church entered into Father Damen's original plan as disclosed by him on his arrival in Chicago. "We learn that the Order of Jesuits have resolved to establish a Church, College and Free School in this city on a scale of magnitude equal to any of the same character in the United States.—The college building will probably cost about \$100,000." *Chicago Daily Journal*, May 19, 1857.

²⁰ Anne Lucas Hunt (born Sept. 23., 1796, died April 13, 1879) was the only daughter of Judge Jean Baptiste Lucas, a St. Louisan from the Province of Normandy in France. Her brother, James H. Lucas, reputed St. Louis'

confident that God will help us. We have just opened our free schools. We have already 300 children and they are pouring in fast. The boys' free school costs us nothing except the board of Mr. Seaman (the converted Episcopalian minister). He does remarkably well, keeps excellent order, is sacristan, etc., etc. He is willing and humble. What he gets from the school is to go towards the payment of his debts. If you could effect a loan of seven thousand dollars, I could roof the church this year. Then we could do all the rest ourselves by degrees and pay off that debt slowly. Now, my dear Father, what is a debt of seven thousand dollars on such a church, chiefly, when there is twice the amount of property to pay that debt; it seems to me you ought to see that. I feel confident that the Archbishop would let you have that amount if you were to ask him.

June 25, 1858. Now, my dear father, remember what you have promised me when I asked you whether I should sign the contract, viz. that you would strain every nerve to get money for me. I will not be able to collect much here this summer, for times are very dull here and no money among the people. I feel confident that the Archbishop would lend you on Jane Graham's property five or six thousand dollars. *Do for God's sake ask him and help me.* Remember what I am doing for the Society and for God's glory.

July 19, 1858. Now, dear Father, try to act cleverly for Chicago. Give me \$6,000 for Jane Graham's property and I will never ask you again for a cent for Chicago. Had I \$6,000 I could make all payments and put the roof on the church; and after all what would be a debt of \$6,000 on a church like this, chiefly when there is real-estate enough to pay twice that amount; therefore, effect this loan without fear. Had times not turned out as they have done, I would have plenty of money to meet all obligations; but no one could have foreseen these difficulties.

November 16, 1858. The fair took up all my time day and night. We will make about \$2,200. The weather was very much against us, raining all the time. Yet it was well attended to the wonder of all Chicago. This shows the good feeling that exists here towards us.²¹

April 15, 1859. Times in Chicago are very bad; no money among the people. I have paid off all our debts, which were due at this time and I have \$400 over for the July payment. I hope to get ready for that payment of \$1,700; but the Lord only knows how I shall get ready for the other payments, for there is no prospect of times getting better till we have a good crop.

wealthiest citizen in his day, was the leading banker of the city in the 'fifties. She married Captain Theodore Hunt, U. S. N., and after his decease, a cousin of his, Wilson Hunt, associated with John Jacob Astor in the northwestern fur-trade and a leading figure in Washington Irving's fascinating narrative "*Astoria*." The Lucas family held at one time a tract of St. Louis real estate (Lucas Addition), which included almost the entire "down-town" district of St. Louis. Mrs. Hunt's gifts to St. Louis charities were considerable. She wrote her *Memoris*, a contribution to the pioneer history of St. Louis.

²¹ A fair for "the completion of the Church of the Holy Family" had been held before this in Metropolitan Hall, December 28-31, 1857, the "managers" being P. Conley, B. J. Caulfield, Capt. Gleeson, M. A. Rorke, R. T. Blackburn, Henry J. Green, Robert Bremner, Michael Kehoe, Henry McCauley, A. B. Taylor, Philip Carlin, Charles O'Connor, Medard Ward, Charles McDonell, Thomas Lonergan. *Chicago Daily Times*, December 30, 1857.

I have been anxiously looking for Brother Hutten. Brother Heiler cannot do by himself the work which is now to be done at the church, raising of joists, beams, etc. Moreover, we have money enough to make a great many things for the church and to keep both brothers busy. If the people see that nothing is done at the church, it will be impossible for me to make collections.²²

May 20, 1859. We had a visit yesterday from Bishop Duggan accompanied by Archbishop Purcell. Bishop Duggan told me that he had begged you to make a loan of \$10,000 to finish the church, but in vain. You remember that when I was in St. Louis, I wanted to sell Jane Graham's donation for \$7,000.²³ You said it would be too great a sacrifice. Now, Reverend dear Father, I beg you to take this property for the Vice-Province. Give me the \$7,000 and I will finish the interior of the church this year. What we lose on the sale of the property, we gain on the cheapness of the material and the labor by doing it this year. Things are rising in Chicago, and probably next year it will cost us one-third more to do the same work. The increased revenues of the church should also urge you on to this as well as the greater good we would do by giving accommodation to more people; for I am truly astonished that so many Protestants come on Sunday nights to the lecture in spite of the crushing of the crowds. I am sure you will be glad to hear that I have paid the July payment of \$1,690.72 to the stone-company; by paying it now, I got \$23.74 discount, that is, one per cent a month. The floor of the church has been raised. In a week hence they will take out of the wall the cracks under the transept windows. When will Brother Hutten be here? We want him badly.

Please let me know whether you will accept the property for \$7,000, because then I can give out the contract for the plastering. Do say yes for the love of God and the B. V. M.

May 24, 1859. I am working day and night in order to pay off the \$5,000 which is to be paid here this summer, and you know well enough that this is no trifle in these hard times. We think it better to make a sacrifice and have the church finished and do more good and secure a larger revenue than to leave the church unfinished. I have already bought 22,000 feet of lumber and paid for it, because lumber is rising in price. The architect is preparing things, and in a few days I will give out the contract for plastering; for we have no time to lose if we wish to have it done before the cold weather sets in.

Our congregation is doing wonders. We have the exercises of the month of May at eight o'clock in the morning and the church is full; we have them again at 7:30 o'clock at night for those who cannot come in the morning, and the church and school-rooms are overflowing. On Sundays hundreds of people are obliged to go away, not being able to get into the church or schools. Fainting takes place often in the church, although all the windows are open. Our collection last Sunday was \$35.00, the largest we have had on an ordinary Sunday since we are here.

We concluded (the) month of May last night. Perhaps a thousand people had to go away, could not get into the church. It seems as if the whole city was pouring to us, crowds from all sides procession-like.

²² The services of the Jesuit lay-brothers, which were contributed gratis, represented a considerable saving of expense in the construction of the church.

²³ *Supra*, note 12.

Yesterday I gave a dinner to the Bishop (Duggan) as Bishop of the Diocese. All the clergy were invited with his Lordship. It was a grand affair. After dinner I and Father Halpin walked with him in the new church, which he admired very much, and he pressed me very much to borrow the money to finish the interior.²⁴

June 15, 1859. Every week we look for Brother Hutten. Brother Heiler says he will believe that he is coming when he sees him; for I have been speaking about it so long that they, our folks here, have turned unbelievers. Brother Heiler requested me to say that he should bring his tools along, for it would be a terrible item to buy him a chest of tools; two men already are working with Brother Heiler's tools.

We have a strange summer, cold, raining and thunder. Our lightning-rod has been struck two or three times.

* * *

Early in 1860 contracts were let to Patrick O'Connor for the towers and front wall of the church and to Robert Carse for the stained-glass windows, "work to be equal to that of the windows in St. James' church, North Side." Progress in bringing the great structure forward to completion was now so rapid as to permit of the solemn dedication in the midsummer of 1860. The ceremony took place on Sunday, August 26, Feast of the Immaculate Heart of Mary, a day in the church's calendar dear to the heart of Father Damen, and was carried out with a degree of splendor hitherto quite unprecedented in the ecclesiastical history of the Middle West.²⁵ Thirteen members of the hierarchy were in attendance, Bishop Duggan being the officiating prelate; Bishop Fitzpatrick of Boston, celebrant of the Pontifical Mass; and Archbishop Kenrick of St. Louis the preacher of the dedication sermon, while in the progress of the ceremony sermons were delivered in English by Bishop Carrell of Covington, in German by Bishop Henni of Milwaukee and in French by Bishop de St. Palais of Vincennes. Besides the prelates named there were present in the sanctuary Bishops Smyth of Dubuque, Juncker of Alton, Grace of St. Paul, Whelan of Nashville, Lefevre of Detroit, Luers of Fort Wayne and Timon of Buffalo. Mozart's Twelfth Mass,

²⁴ Bishop Duggan, who had been administrator of the diocese of Chicago after the resignation of Bishop O'Regan, received his appointment to that See on January 21, 1857.

²⁵ Father Damen had all through his life a very special devotion to the Immaculate Heart of Mary and his last spoken words on his death-bed were, "Immaculate Heart of Mary, I offer my life and sufferings."

It is significant that he selected the feast of the Immaculate Heart of Mary for both the laying of the corner-stone and the dedication of the Holy Family Church.

rendered under the personal direction of Father Maurice Oakley, one of the priests serving the parish, was the musical feature of the occasion. To Father Damen perhaps no day in all his career was quite like this in the splendid tokens of success with which it crowned his labors of the preceding three years. "The Reverend Arnold Damen," wrote in 1866 James W. Sheahan of the *Chicago Tribune*, "is the Hercules who has in a few years wrought all this work. To his energy, his ability, his sanctity, his perseverance and his great practical intelligence is due not only the erection of this magnificent edifice but the great spiritual success which has crowned the labors of the Society."²⁶

The new church of the Holy Family occupies ground on the north side of Twelfth Street, a short distance east of May Street. It measured originally 146 x 85 feet, with a nave 61 feet high. Later two transepts were added, increasing the width to 125 feet, while in 1866 an extension of 40 feet was made to the length, making the total length 186 feet. The architects were Dillenburg and Zucher, while the interior was designed by John Van Osdel. The style is heavy Gothic and the material brick with trimmings of Illinois cut stone. The main altar, designed and constructed by Anthony Bucher, was dedicated in the presence of seven bishops on October 25, 1865. Though of wood, the massive proportions, richness of detail and general impressiveness of this great work appeal to all lovers of ecclesiastical art. The splendid organ, designed and manufactured by Louis Mitchell of Montreal, was introduced to the congregation in an elaborate musical recital, October 21, 1870.

Several years spent in the management of the parish or as they were called "free" schools attached to the church of St. Francis Xavier in St. Louis had made Father Damen very much alive to the supreme importance of this side of parochial service. In Chicago, accordingly, he set himself without delay to organize the "free" schools of the Holy Family parish. In September, 1857, only a few months after his arrival in the city, he opened a boys' and girls' school in a rented house. In June of the following year three hundred children were in attendance, the boys' classes being taught by Mr. Seaman, a converted Protestant minister. In May, 1859, Father Damen engaged at an annual salary of \$800 the three sisters, Mary, Sarah and Margaret Ghent "to conduct the choir, play the organ and teach school for females." In the fall of 1860 the Ladies

²⁶ From an album of Chicago views (1830-1866) with letterpress by James W. Sheahan.

of the Sacred Heart, under the direction of Madame Galway, opened a parochial school for girls in a frame building at the northwest corner of Taylor and Lytle Streets.²⁷ In 1867 a second school for girls was opened in the Holy Family parish on Maxwell Street, immediately west of Jefferson, under the direction of the Sisters of Charity of the Blessed Virgin Mary.²⁸

After the opening of the new church the boys' school was held in the old church until the destruction of that pioneer structure by fire in May, 1864. The following Sunday Father Damen at a meeting of the parishioners laid before them the project of a school building adequate to the needs of the parish. A canvass of the parish having netted \$7,000 in subscriptions, property was purchased on the east side of Morgan Street, between Twelfth and Maxwell Streets, and the corner-stone of a new school house for the boys, to be of brick and three stories in height, was laid thereon in July, 1864. Opened in January, 1865, the institution became known as the Brothers' school from the circumstance that the management of it from its earliest days was in the hands of Father Andrew O'Neil and his brother, Thomas O'Neil, lay-brother of the Society of Jesus. Their connection with the school lasted through a period of thirty-five years.

Not only were schools thus established for the children of the parish, but various organizations of a spiritual and philanthropic character were established one after another for the welfare of the parishioners. The Archconfraternity of the Immaculate Heart of Mary was established in 1857; the Altar Society in the same year; the Married Men's Sodality in 1858; the Society of St. Vincent de Paul (first council in the city) in 1859; the Rosary Society, Married Ladies' Sodality, Young Ladies' Sodality, and Holy Angels Sodality in 1861; the Acolythical Society in 1863; the Apostleship of Prayer in 1864; the Young Men's Sodality, the Sodality of the Annunciation

²⁷ *Supra*, note 13.

²⁸ Sister Mary Agatha Hurley with eight other members of the Congregation of the Sisters of Charity of the Blessed Virgin Mary, arrived in Chicago, August 6, 1867, at the invitation of Father Damen. On August 19 they opened a girls' school in a rented building on Maxwell Street, between Jefferson and Clinton, residing meanwhile at 512 Halsted Street until the completion of the brick convent and school of St. Aloysius erected for them by Father Damen on the south side of Maxwell Street between Jefferson and Union. The story of the foundation, growth and educational activities of this Sisterhood of Charity is told in "*In the Early Days. Pages from the Annals of the History of the Sisters of Charity of the Blessed Virgin Mary, 1833-1837*", St. Louis, 1912.

and the Bona Mors Society in 1868; the Temperance and Benevolent Society in 1869.

* * *

Though the energies of Father Damen during the first decade of his residence in Chicago went almost entirely into the rearing of the great shrine of Catholic worship on West Twelfth Street and the development of the parochial interests that centered about it, the project of a college, announced by him to the Catholic public at his first arrival in the city, was at no time lost sight of. Along the east side of the church property ran Aberdeen Street, which was subsequently closed by city ordinance between Eleventh and Twelfth Streets, thus making the church property continuous with the block of ground lying to the east. This block, consisting of some thirty lots, was acquired by Father Damen from various parties, the first lots being purchased as early as 1865. Along the Twelfth Street frontage of this property where at one time had stood a Lutheran church, Father Damen planned to build the college. Circumstances made the time an opportune one for the venture, for in 1866, the University of St. Mary of the Lake, Chicago's pioneer Catholic institution of learning, had closed its doors under stress of financial embarrassment.

Ground for the new college building was broken and the foundations laid in the autumn of 1868. The structural work of the middle section and east wing was complete before the end of the following year and by the summer of 1870 the building was ready for occupancy. The building, of brick with stone trimmings, and five stories in height, including basement and spacious exhibition hall, was T shaped, being designed as one main section flanked by two wings. The cost of construction was approximately \$230,000. With two classes of students and a staff of four professors, the college was formally opened in September, 1870. Father Damen retained the direction of the college from its establishment until October, 1872, when the duties of President were assumed by Father Ferdinand Coosemans. St. Ignatius College, the nucleus around which has developed the Loyola University of today, owes its origin to the same zealous, indefatigable Jesuit missionary, whose organizing genius and limitless energy brought into being the Holy Family parish, that great seething center through so many decades of intense, unspoilt Catholic faith and practice.

Though Father Damen, as Superior of the Chicago Jesuits during the period 1857-1872, was the recognized center of their activities

and especially the chief organizing force in the making of the Holy Family Parish, he was not left to carry forward his tasks single-handed. At no time was he without able and zealous assistants, sharing with him the vast range of ministerial duties that went with the spiritual care of so many thousand souls.²⁹ It thus became possible for Father Damen even at his apparently busiest seasons, as when engaged in seeing the church forward to completion, to withdraw at intervals from his duties in Chicago for the purpose of preaching missionary revivals up and down the country. His merits as a preacher of rugged eloquence and remarkable driving power, the Catholic Beecher he was called by one of the great metropolitan dailies, soon met with recognition in Catholic circles throughout the land and his services for the conduct of parochial missionary revivals became accordingly much in demand.

Associated with Father Damen in this ministry was Father Cornelius Smarius, also a Hollander by birth and a distinguished pulpit orator, who after a few years of residence in the United States wrote and spoke English with an idiomatic ease and propriety and a wealth of diction extraordinary in one to whom the language was not an inherited gift but a laborious acquisition. His funeral oration over Governor Bissell of Illinois and his address to the Union soldiers at their St. Louis camp during the dark days of the Civil War, are examples of an oratory singularly dignified and impressive if somewhat too overwrought for the simpler taste of more recent days. Every visible token of undoubted success marked the parochial missions preached by Fathers Damen and Smarius. During the twelve months, September 1861 to September 1862, each of the two had conducted eighteen missions, resulting in 600 conversions to the Faith and in 120 reclamations of fallen-away Catholics to the Church. Moreover, they distributed during the same period 50,000 Holy Communions, at least one-fifth of these being to persons who had long neglected their religious duties, some for as many as ten, twenty, thirty and even fifty years. The two missionaries were destined to

²⁹ The Jesuit priests in charge of Holy Family parish from its establishment up to 1871 included Fathers Arnold Damen, Charles Truyens, James Bouchard, Michael Corbett, Ignatius Maes, John Coveny, Peter Tschieder, Maurice Oakley, Cornelius Smarius, George Watson, James Converse, Dominic Niederkorn, Benedict Masselis, Michael Lawlor, Andrew O'Neill, John De Blieck, John F. O'Neil, Florentine Boudreaux, John Setters, John Schultz, John Verdin, Michael Van Agt and William Van der Heyden. A three-story residence of stone for the attendant pastors was erected at the northwest corner of Twelfth and May Streets.



REVEREND ARNOLD DAMEN, S. J., Founder of Holy Family Parish.

pursue their ministry of the spoken word with undiminished zeal up to the very period of their decease. Father Smarius died in Chicago, March 1, 1870, being only forty-six years of age, while Father Damen, conducting a mission in Wyoming at the advanced age of seventy-five years, was stricken with paralysis and died in Omaha six months later, January 1, 1890.³⁰

The fire of 1871 sweeping away from its point of origin through the central and north-side districts of the city, left the Holy Family parish untouched by its consuming breath. So it was that the Fathers in charge found occasion to offer hospitality under the college roof to Bishop Foley after his stately residence on Michigan Avenue had been laid in ashes. The period of the great conflagration saw the Holy Family parish almost if not quite at the heyday of its growth, with more than four thousand children attending its schools and well-nigh twenty thousand souls sharing in the ministrations of its pastors. Later years were to see this amazingly developed parochial unit of Catholic Chicago shrink into humbler proportions of numbers as the racial complexion of its territory underwent almost complete transformation before an advancing tide of Jewry. But no one who was privileged to know the Holy Family parish in the season of its ripened growth will fail to realize the place it once occupied in the Catholic life of Chicago with its thousands of school children, its Sunday Masses thronged with worshippers to the point of suffocation, its huge-sized Sodalities and Societies, its impressive Confirmation-day parades, and above all, its overshadowing, omnipresent spirit of religious faith, simple, unabashed, militant and genuine to the core, the pearl of great price brought from overseas by a generation of

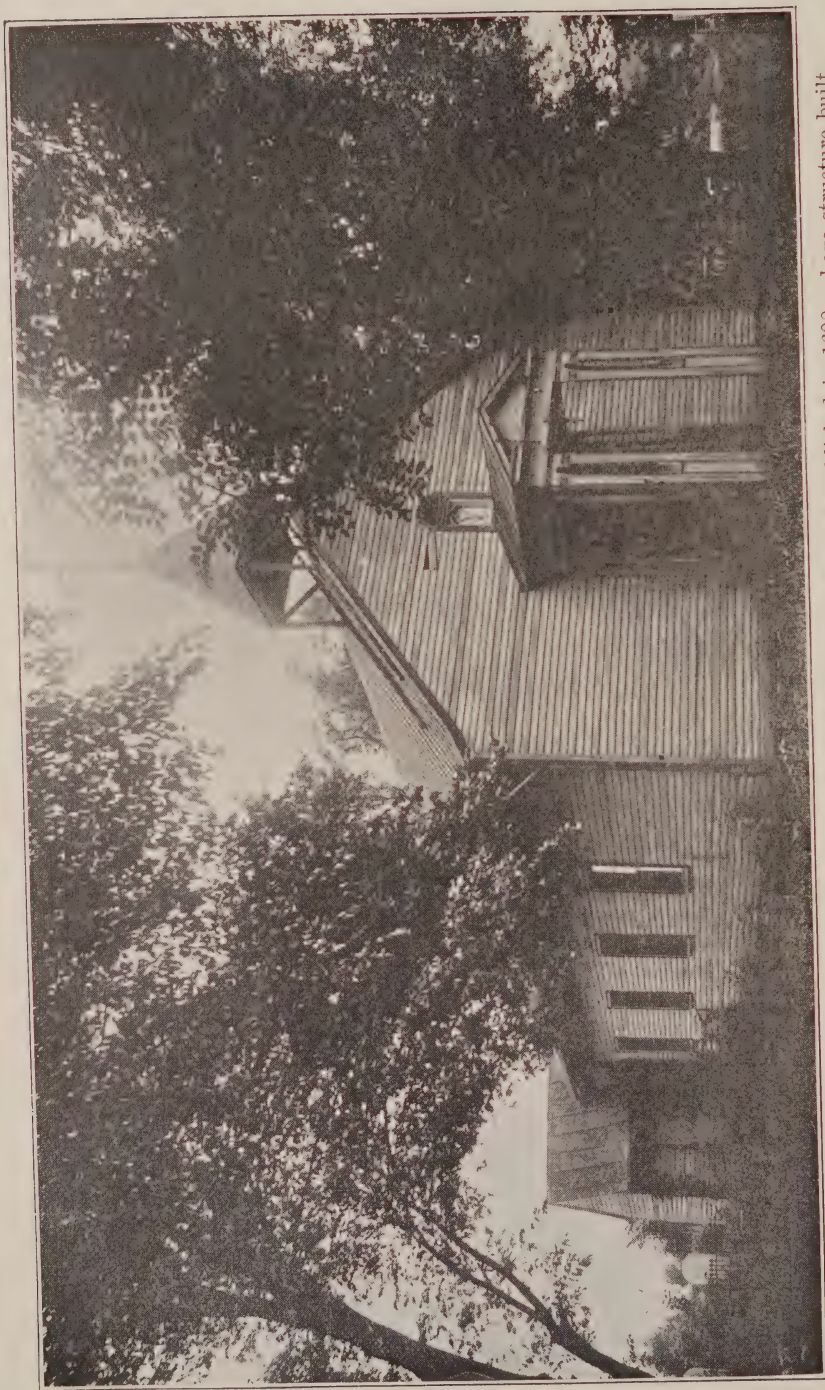
³⁰ A transient visitor at Chicago in 1875 remarked that "a letter which arrived while I was there, announced to Father Rector the happy conclusion of a mission at Scranton, with 12,000 Communions, 19 converts, 200 adult First Communions, etc., but I found it was scarcely minded, such items being commonplace there. In 1879, after twenty-two years of excursions from Chicago, it was reckoned that Father Damen had conducted in person 208 missions, averaging two weeks time for each; he had travelled on an average of 6,000 miles each year; he and his different bands of companions together had given 2,800,000 Holy Communions and had made 12,000 conversions to the Faith. At one church in New York a party of his missionaries in the course of four weeks distributed no less than 42,000 Holy Communions." Thomas Hughes, S. J., *Ms. notice of Father Damen*. It may be interesting to note that General Longstreet was converted during a mission given by Father Damen in New Orleans in February, 1877, and that twenty-seven of the Father's converts had been Protestant ministers.

immigrant settlers as honest and God-fearing as ever labored to good purpose for the upbuilding of Church and State.³¹

GILBERT J. GARRAGHAN, S. J.

St. Louis.

³¹ Not finding the pertinent data at hand, the writer of this sketch has found it impossible to enlarge upon the splendid, self-sacrificing co-operation of the pioneer members of the Holy Family parish with the efforts of their pastors. Without a record of this co-operation the story of the origins of the parish will be very inadequately told. It is to be hoped that the part thus played by the laity in the making of the Holy Family parish will before long be placed on record.



Ancient Church of the Holy Family still standing at Cahokia, Illinois. Mission established in 1698; above structure built in 1798. (Photo by courtesy of *Chicago Historical Society*. Miss Caroline M. McIlvain, Librarian.)

THE OLD CHURCH AT CAHOKIA

Almost within the limits of the city of East St. Louis, Illinois, stands a venerable building which has the honored distinction of being the oldest ecclesiastical edifice within the borders of our state. Indeed, one could travel far through the Middle West and not find its equal in point of age. Its architecture is unique and the beauty of its proportions remarkable. Its walls and roof form a pyramid, the staunchest construction known. Its wide-spreading roof, extending a full yard beyond the walls, seems to symbolize the hen gathering her brood beneath her wings, or the fold of that Good Shepherd, to whom the building was dedicated 119 years ago. This building is the walnut-timbered church at Cahokia. This stately edifice is the successor of several churches erected from time to time in that village. The first of these churches was built in the spring of 1699¹ by Father Jean François Buisson de St. Cosme, a priest from the Seminary of Foreign Missions at Quebec.

Fathers François Jolliet de Montigny, Antoine Davion and St. Cosme together with LaSalle's lieutenant, Henri Tonti and twelve other laymen composed a party of apostolic adventurers who set out from Quebec in the fall of 1698² to supplement the work of the Jesuits in the vast wilderness, recently explored by the dauntless Marquette and Jolliet. The Jesuits had occupied the Illinois river country since 1675 and had accomplished wonders among the tribes of the Illini who made that region their hunting ground. The seminary priests were empowered to take possession of the Mississippi River country and, with Cahokia as a center, to work up and down the great river and carry the light of the gospel to the numerous tribes along its banks.³ The seminary priests and their party arrived at Cahokia on the eighth day of December, 1698,⁴ but contented themselves with a survey of their future headquarters, and that same day continued their voyage to locate the tributary missions on the lower reaches of the river. Father St. Cosme returned to Cahokia early in 1699, and by the 20th of May, had built his house,

¹ Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Historical Society*, No. 13, p. 236.

² Shea, *Early Voyages Up and Down the Mississippi*. Letter of St. Cosme to the Bishop.

³ Shea, *Catholic Church in Colonial Days*, p. 538.

⁴ Shea, *Early Voyages Up and Down the Mississippi*, p. 66.

baptized thirty people and had the lumber ready for his chapel which he proceeded to erect.⁵ These acts mark the definite establishment of the mission of the Holy Family and give us the date of the building of the first church. In the following year Father St. Cosme descended the river to Natchez and was succeeded at Cahokia by Father Jean Bergier.⁶

The Indians at Cahokia were tribes of the Illini and, therefore, the Jesuits of the Illinois River country must have claimed jurisdiction over them. Father Gravier, S. J., had visited their village before the arrival of the seminary priests,⁷ and, while the seminarists were down the river exploring the sites of prospective missions, Father Bineteau, S. J., stopped at the village⁸ and expected to return later and establish the mission.⁹ When Father Bergier took charge, an accommodation was entered into between the Fathers of the Foreign Missions and the Jesuits according to which, Father Pinet, S. J., was to minister to the Indians at Cahokia and Father Bergier to the French.¹⁰ Father Pinet may have erected a chapel for his Indians, probably outside the village in order that the Red Man might be kept separated from his white brethren. Such was the recognized Jesuit custom, exemplified years before in South America and later at Kaskaskia. The Indian chapel, if one existed, disappeared after Father Pinet's departure in 1701, and from that time on, the Indians worshiped together with the French in the village church of the Holy Family.

Just at what time Father St. Cosme's church was replaced by another, remains to be determined, but we may feel certain that the original structure, small and poorly constructed as it must have been, could not for long satisfy the requirements of the Missionaries who came down from the Seminary of Quebec. Fire destroyed most of the mission buildings in 1735,¹¹ and soon after, the Seminary sent down Father Nicholas Lorens with 25,000 livres for their restoration.¹² The church which arose from the ashes of this disastrous fire may

⁵ Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Historical Society*, No. 13, p. 236.

⁶ Bernard de la Harpe, *Journal Historique*, in Margry, V. p. 404.

⁷ Shea, *Early Voyages Up and Down the Mississippi*, p. 45.

⁸ Thwaites', *Jesuit Relations*, LXV, p. 71.

⁹ Letter of St. Cosme to Bishop Laval, quoted in *Transactions of Illinois Historical Society*, No. 13, p. 256.

¹⁰ Shea, *Early Voyages Up and Down the Mississippi*, p. 117.

¹¹ Shea, *Catholic Church in Colonial Days*, p. 576.

¹² *Ibid.*

have been in service when, on that eventful day in November, 1763, Abbe du Verger, the last of the Seminary Priests, sold the entire mission property to the highest bidder, went down the river to New Orleans and sailed for France.¹³ The mission property changed hands several times in the succeeding years, but no one took any care of the buildings, and in the course of time the church collapsed and the stone parsonage stood bare and bleak, without roof, doors or windows.¹⁴ The mission of the Holy Family which once owned land to the extent of four leagues square, which it held for its people, and possessed for its own use a farm in the common fields, a large lot in the village, church, parsonage, mills and slaves,¹⁵ was now reduced to such straitened circumstances, that a rented house in the village served as a place of worship when the Curé of Kaskaskia came occasionally to administer to the few faithful.¹⁶ Brighter days, however, were in store for the old mission. Other apostolic men were to succeed those gone before. St. Pierre was to come and the immortal Gibault and the learned Sulpicians, Levadeaux and Richard, and the brothers, John and Donatien Olivier.

Father Paul de St. Pierre, a Carmelite, arrived on the scene in 1786, and his coming was in very truth providential. He worked with great zeal to restore religion in the hearts of the people and succeeded to a surprising degree. The people respected him as a priest and admired him as a leader and readily espoused his cause when opponents in the rival village of Kaskaskia attacked him.¹⁷ This attachment of the people to Father St. Pierre lightened his work such as nothing else could and paved the way for the recovery of the mission lands and made possible the rebuilding of church and parsonage. The mission property which Abbe du Verger sold some twenty years before, was returned to the parish of the Holy Family after a dramatic discovery by Father St. Pierre. In examining the documents of the mission, he found that Abbe du Verger had no legal right to sell the property, and the village court promptly declared the sale null and void.¹⁸ Father St. Pierre took advantage of the enthusiasm, aroused by this decision, and induced the people to build a parsonage which cost 5,000 livres, and was preparing to

¹³ *Illinois Historical Society Collections*, V. X., p. 48.

¹⁴ *Ibid.* Vol. V., p. 561., et seq.

¹⁵ *Ibid.* Vol. X., p. 48.

¹⁶ *Ibid.* Vol. V., p. 564.

¹⁷ *Ibid.* Vol. V., p. 555.

¹⁸ *Ibid.* Vol. V., p. 562.

erect a church at an expenditure of 15,000 livres,¹⁹ when he was called by the Spanish authorities to St. Genevieve in 1789. The erection of the church probably was begun by Father Gabriel Richard, the Sulpician, who later sat in the halls of Congress. Father Richard left for Detroit in May, 1797, and his successor, Father Lusson, did not arrive till December, and remained only four months; but at his departure the church was almost completed.²⁰ The people now appealed to Bishop Carroll for a priest, but their prayer was not answered till February the following year when Fathers John and Donatien Olivier were sent west. John took charge at Cahokia and Donatien at Prairie du Rocher. The new church was finally dedicated by Father Rivet, vicar-general and pastor of Vincennes, who also offered the first Mass within its walls, Wednesday, September the 4th, 1799.²¹ Although the mission had always been known as that of the Holy Family, this church, for some unknown reason, was dedicated to the Good Shepherd.

This church is built upon a stone foundation, 31x74 feet. The walls are hewn walnut logs placed upright six inches apart and leaning in from the perpendicular about eight inches. The sides of the logs facing each other are beveled to a depth of two inches to receive and hold the mixture of stone and mortar with which the interstices are filled. The logs are securely mortised into heavy timbers below and above, and braced at each angle of the building. Not a nail was used in the entire structure, but huge wooden pegs were employed where needed. The roof timbers are oak, squared to the dimensions of 4x4 inches, and originally were covered with cypress clapboards. Wide sycamore boards cover the floor which slopes gently from the front wall to the altar rail with a fall of six inches. Originally the church had no sacristy, but this need was supplied in 1833 in the form of a small chapel projecting from the north wall. In the same year a corresponding chapel was built out from the south wall to accomodate the organ and choir. Later, in 1840, a larger sacristy was added to the rear of the building, and a confessional was placed in the north chapel. The church as it came from the hands of the builders 119 years ago is substantially intact today. Additions have

¹⁹ *Ibid.* Vol. V., p. 563.

²⁰ Shea, *Life of Bishop Carroll*, p. 483.

²¹ *Cahokia Parish Records*.

been made, indeed, but practically nothing of the original building has been removed.

REV. ROBERT HYNES ²²

East St. Louis, Illinois.

²² Father Hynes is pastor of St. Mary's Church, East St. Louis, and is thoroughly familiar with the Cahokia country. Rev. J. F. Weimar is the present pastor of Holy Family church at Cahokia and in a recent letter to the Editor spoke of some of the relics of the old church. He tells us that the bell which is said to have been presented by the first Napoleon has been installed on the belfry of the rock church, and is used daily for ringing the Angelus, as also for church services.

In the line of relics there are on hand an old monstrance, from the year 1717; a missal from 1668; and two blocks of an old altar.

A souvenir postcard with a cut of the church contains the following description and references:

The first church at Cahokia was destroyed by fire in 1783. The second, which is shown on the picture, was built in 1799. The walls were hewn walnut timbers, the floor, split cottonwood, and the roof, cypress clapboards. The Church was solemnly blessed by Father Rivet, Pastor of Vincennes and Vicar General, who also said the first Mass therein.

A new rock church was built in 1889 by Rev. John F. Meifuss. The old church was then abandoned as a place of worship. As time went on, it seemed that the venerable old building would go to ruin. In 1913, Father Robert Hynes, then Pastor, made a determined effort to save the building. Aided by subscriptions from all over the country, and by the personal labors of himself and parish members, he completed the restoration in November, 1913. While some of the original material had to be replaced, the old walnut timbers could be retained, and may be seen by visitors. In May, 1914, electric lights were installed thus bringing the interesting relic of the 18th century into remarkable touch with the achievements of the 20th.

The building is now used as an auditorium for meetings and church festivals.

Cahokia can be reached from East St. Louis, by the East St. Louis, Columbia & Waterloo Electirc Ry., and from St. Louis, by the Sidney St. Ferry, which has its landing about 1½ miles Northwest of Cahokia.

WILLIAM J. ONAHAN

William James Onahan, distinguished citizen, exemplary Catholic, devoted father, beloved friend and trusted neighbor, the President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, departed this life on January 12, 1919.

During the more than sixty years that Mr. Onahan was a resident of Chicago he was active in every beneficial enterprise of his city and during all that time was an influential leader in every important Catholic movement. There was no society or organization that made any impress upon the period but had his approval and support and in many of the organizations he was the recognized leader.

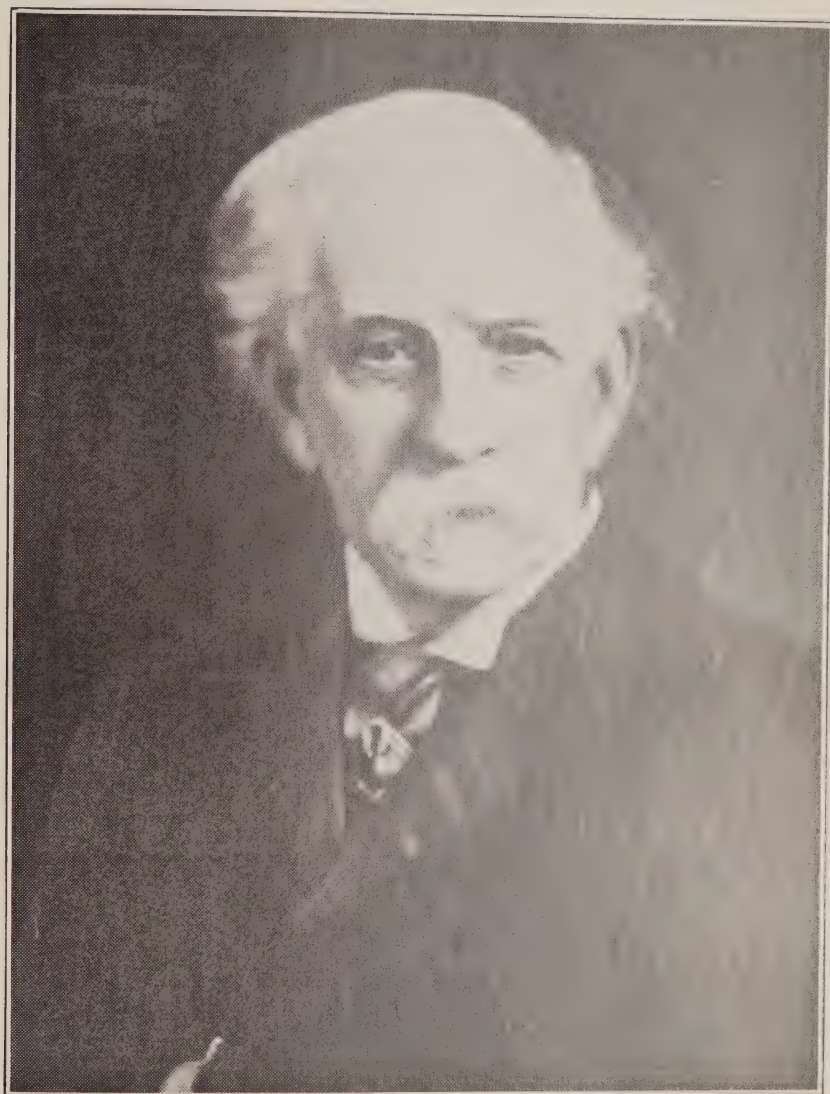
It seemed most fitting, therefore, that he should round out his career as head of a society whose purpose it is to gather and record the story of Catholic progress—a story in the making of which he assisted so materially.

William J. Onahan's career has, since his decease, been noted throughout this and other lands. Scarce a Catholic publication in America, Europe or Australia has failed to publish his eulogy. His life has been interestingly portrayed and his death sincerely mourned through the columns of hundreds of publications, but it has remained for the one whom of all the living he loved most, his talented daughter, to give to the world an absorbing, intimate view of his worthy career.

A LIFE WELL SPENT

On November 24, 1836, William J. Onahan was born in the little town of Leighlin Bridge, County Carlow, Ireland. His father, John Onahan, was a carpenter or possibly a ship builder. One of the family heirlooms is a wooden box like a small trunk in which were contained John Onahan's tools,—ivory rulers and less intelligible tools, such as sextants and quadrants, pointing to the ship-building trades.

William was still very young when the family, probably driven by the poor outlook in Ireland, migrated to Liverpool. Here one of his sisters was born, a sister whom he devotedly loved but whom none the less he often teased by the taunt of being an Englishwoman. He attended school in Liverpool and served Mass at St. Matthew's church there, possibly the Mass of one who later became his dear friend,



À M^r Guillaume J. Onahan
Nous accordons de grand cœur
la bénédiction apostolique
Benedictus P. XV
ce 9 oct. 1917

WILLIAM J. ONAHAN, Born November 24, 1836; Died January 12, 1919.
 Blessing written on picture by Pope Benedict XV. (Translation) "From
 the heart we accord to William J. Onahan the apostolic blessing".

Monsignor Nugent. Many years later on his return to Liverpool he went to the sacristy of this same church and pointed out the very spot where as a boy his cassock had hung.

Religious feeling ran high in Liverpool in those days. When the boys coming from Catholic schools met other boys of the Protestant faith there was often trouble and stones and missiles of all sorts flew through the air. Young William Onahan was as ready to defend his faith in those early days as later in life. There was a scar over his forehead made by a stone that had hit him in one of these fights, and he always pointed to that scar with pride.

His mother died in Liverpool of the cholera. Under the title "My Mother" in his journal of 1857 is the following account of her death:

I now recall the scene of her deathbed as vividly and distinctly as though it were but yesterday. At the time I was about thirteen. In the morning I was awakened by my father and pressed to run and obtain remedies for cholera, my mother being very sick. These were at hand as soon as my boyish limbs could speed them. Again (later) I was hurried off for the doctor and the priest in sad succession, then for my Aunt Mary (mother's sister). They came, friends thronged the darkened chamber in anxiety and sorrow. Hours that to some of us seemed endless sped by and the symptoms became worse and worse.

Nearly all had left the chamber—father, aunt, the doctor, the priest and myself were there when a "William" summoned me to the bedside of my dying mother. In her last moments I was still, as always, her favorite boy. Dearly she loved me. With a look and tone that even now seem to be breathing upon me, mother said she was going away. She enjoined me to be ever good and pious, never to forget the love of our holy religion nor the honor and reverence due to my father, and while I lived to cherish and care for my sisters. "William, God bless you" were the last words I heard my mother say.

How faithfully that trust was fulfilled all who knew him can testify, for his love for those two sisters, both of whom later became religious of the Sacred Heart, was one of the marked characteristics of his life. His fidelity to the dead was another. Just a few weeks before his own death, when lunching downtown with a dear friend, the Right Reverend Monsignor Riordan, he said to him on parting, "Will you remember my mother in your Mass next Monday? It is the sixty-ninth anniversary of her death." And he had a Mass said in St. John's Church in Chicago for his father on every anniversary for fifty-nine years. He was present at this Mass himself until very recent years, when he was unable to go.

Nor did his devotion to the dead cease with his own family. One of the unusual books in his library is a Birthday Book of the Dead in

which is inscribed in his own wonderful copperplate hand the names of many of his friends who preceded him to the grave.

After the death of his mother the family struggled along in Liverpool for a while. Then the voice that had called them from Ireland called again. The little home was again broken up and the Onahan family set sail for America. The voyage took six weeks in a sailing vessel and they reached the harbor of New York on St. Patrick's day. There was a small boyish figure in the prow of the ship, and two little girls by his side all looking eagerly to the land in which their lot was to be cast. Bands were playing, men were marching, the green flag was flying everywhere. It was a happy omen to the young Irish lad whose staunch Americanism was to be all the harder for the Celtic root from which it sprang.

Arrived in New York he immediately got a job in a lawyer's office, sweeping and dusting and doing the usual office chores for the munificent sum of \$1.00 per month and his board and clothes. Once in later life when he was testifying in a lawsuit the judge said to him:

"Mr. Onahan, from your answers you must have studied law."

No, your honor," he replied, "the only law I ever studied was what I picked up in the sweepings of a lawyer's office in New York when I was a lad." But he had the legal mind.

Small as his pay was he soon began to buy books, and his nights were spent in reading and study.

His father, hearing glowing tales of the West, left New York after a short stay for Chicago, taking with him the two little girls; but his young son, with characteristic independence, preferred to remain behind. His father once settled in Chicago kept writing to him to join them and at last, partly owing to the pleadings of his two sisters, the boy acceded. He arrived in Chicago in 1854 and at once set about securing employment.

His first job was with the Rock Island railroad, where he was a shipping clerk. He gave up this position after a short time because the office at the corner of Taylor and Wells streets was too far out of town! He then became a bookkeeper for Hale and Co., packers, boarding at this period on Buffalo Street. About 1862 he became a member of the Board of Trade and organized the commission firm of Onahan and Dickson on South Water Street, which lasted three years. Forty years later while at sea on a trip to Europe he was approached by a gentleman who asked him if he was not William J. Onahan of Chicago. Being answered in the affirmative he said he

was Mr. Dickson, his old partner, then and for many years living in Texas.

Chicago in those early days was a primitive city, most of its streets unpaved, many of them with signs stuck in the mud "No bottom here". The sidewalks were of wood, all ups and downs, the different levels connected by wooden stairs. The population was cosmopolitan with a large percentage of Irish. William Onahan became at home at once. He was a very handsome young man and something of a dandy in his dress. He brought with him from New York three plaited white shirts and a number of embroidered vests which made something of a sensation. Indeed, so frequently were these articles borrowed or requisitioned by his room mates that it began to be remarked that the young gentlemen never all went out together. There were not enough flowered vests to go around! After awhile he went to board at Mrs. Napier's on Wabash Avenue, the fashionable boarding house of those days.

A debating society was founded in 1852, known as the Chicago Lyceum. He became its secretary, January, 1856. The roster of its members contained the names of many afterwards well known in the history of the city. All are dead now save Nehemiah Hawkins, editor of the *Uplift* of New York, who in a letter of condolence mourns his departed associate as the sole survivor.

Shortly after reaching Chicago Mr. Onahan joined the Catholic Institute, a society of Catholic laymen, and became a very active member.

Among the books in Mr. Onahan's library is a set of Bancroft in ten volumes, the gift of the Chicago Catholic Institute, with an inscription from its president, James A. Mulligan. It runs thus: "Presented to William J. Onahan by the Chicago Catholic Institute as a Token of the Benefit it has derived from his Zeal and Energy and in Appreciation of his many Amiable Qualities." Signed J. A. M. Many lectures were given under the auspices of this society and there are interesting accounts of all of them in Mr. Onahan's diaries which run back to 1854. Among those who lectured in Chicago were John Mitchel, Thomas Francis Meagher, John B. Gough, Bishop Spalding, Dr. Orestes A. Brownson, James A. McMasters, Thomas D'Arcy McGee, Reverend Donald McLeod, and others. Of John Mitchel the following entry is made:

In Metropolitan Hall was gathered together thousands of his fellow countrymen anxious to see and hear the man who had done and suffered so much for Ireland. About eight o'clock the Shields Guard entered and took seats on the

stage. Presently came James A. Mulligan and a man of medium height, firmly built but very sallow complexioned, wearing an overwhelming moustache and beard almost entirely concealing the lower portion of his countenance. His hair was combed down on one side of his forehead (thus bearing out much of the likenesses I have seen of him). The commencement of the lecture was commonplace enough and for some time there was but little evidence of the man, but presently and by degrees came the biting sarcasm, the withering scoff, and John Mitchel was now indeed before us. In a loud key he would tell us of friendly treaties, pledges of amity among the crowned heads and in a whisper would ask what meant the keen solicitude, the anxious interest in the movement of neighboring armies and fleets. He would tell us of joy and gaiety and gladness in palace halls and of marriages and betrothals. And he would then in the shadow of the palace gates point us to the prowling pauper who with his gaunt, spectral form stalked in gloomy moroseness around and about the gate. Bitterly would he ask you if there was hope for the people and point you to the thronged dungeons of the European capitals, or the penal colonies in the far southern hemisphere and claim your judgment whether this state of things could long continue.

In another entry Mr. Onahan describes a lecture by the noted Dominican, Father Tom Burke, given in St. Louis. Coming forward in his white robe and black mantle he poured out a glass of water for himself from the pitcher on the table and said, "Here's to the health of old Ireland in the waters of the Mississippi."

Mr. Onahan participated in the first conference of Society of St. Vincent de Paul on December 31, 1857, and became president of the conference established in Holy Family parish.

Mr. Onahan organized the St. Patrick's Society, in 1865, for years a very active force in Chicago, and was for twenty years its president. He was also one of the founders and most active members of the Union Catholic Library, before which he gave many lectures.

When the Civil War broke out Mr. Onahan had much to do with organizing and equipping the 23rd Illinois Infantry, known as the Irish Brigade. He was a great admirer of Stephen A. Douglas and made public the fact that the Little Giant had on his deathbed embraced the Catholic faith.

He began to take part in civic affairs when he was scarcely of legal age and he looked even younger than he was. He was elected to the Board of Education in 1863. The story is told of him that when he reported for the first meeting of the Board the grey-bearded member (they were all many years older than the new incumbent) who opened the door for him said, "Oh, you are looking for the superintendent of schools. He is on the floor above." He mistook him for a schoolboy. At that time each member of the Board had charge of

a certain number of schools and had complete jurisdiction over them. Mr. Onahan was in charge of the Kinzie and the Haven Schools.

On July 8, 1860, he was married to Margaret Duffy. Her grandfather, Jeremiah Sullivan, was Justice of the Peace in Chicago, a handsome, scholarly looking man as his portrait in his old-fashioned stock and broadcloth suit shows. Her uncle was Lieutenant Sullivan who was a favorite hero if the then Mayor John Wentworth, familiarly known as "Long John" owing to his great height. Lieutenant Sullivan was a gallant and fearless fellow and it was a common boast in those days that it took a Chicago boy to show Maximilian how to die. He made a raid into Mexico, was captured and shot.

When Mr. Onahan came to Chicago in 1854 Right Reverend Anthony O'Regan was its Bishop, shortly to be succeeded by Bishop Duggan with whom Mr. Onahan held most intimate and cordial relations. He read the address of welcome to Bishop Duggan when he came to the city as he welcomed all succeeding bishops up to the present.

Mr. Onahan early became interested in the activities of the various religious orders that came to the city. The Ladies of the Sacred Heart, the Sisters of Mercy and of Charity, the Sisters of the Good Shepherd all found in him a friend and adviser. He formed a connecting link between these orders and not only the Catholic but also the non-Catholic people of the city, and in this way widened their influence and power. He was a devoted friend of Madame Gallway, pioneer of the Sacred Heart order in this city, and did much in conjunction with the well-known missionary, Father Damen, S. J., to bring the community to Chicago.

Mr. Onahan had almost as many friends among the non-Catholic citizens of Chicago as he had among those of his own faith, and his influence did much to break down the walls of religious prejudice. He often told the story of meeting Mr. Philip D. Armour on the street one day (it was at the time of some disturbance in Italy) and of the following conversations which ensued:

"Mr. Onahan, what's this story in the papers about the Pope leaving Rome?" asked Mr. Armour.

"Really I don't know, Mr. Armour," Mr. Onahan answered. "It's probably only a newspaper sensation."

"Maybe not," said Mr. Armour; and then he added, "What's the matter with bringing the Pope to Chicago?"

Mr. Onahan gasped at the audacity of the suggestion. "Why, Mr. Armour, you probably do not know what it means if the Pope

should have to leave the Vatican. It means arranging for the governmental machinery of many millions of people. It means great palaces and offices, a great church to take the place of St. Peter's. Why, it's out of the question."

"Not at all, not at all," said Mr. Armour. "Why, don't you see we can buy a great tract of land close to the city, build all the palaces and churches that are needed. Five million? All right. Ten million? All the millions that are necessary. Why, we can make enough money on the increase in value in the rest of the land to pay for the whole thing. You are the man to put the thing through. You know how to go about it. Now go ahead and call on me for all the funds that you require."

Needless to say, Mr. Onahan did not go ahead with the project; but he acknowledged years afterward on seeing the magnificent buildings of the World's Fair spring up almost in a night that, after all, Mr. Armour's scheme of bringing the Pope to Chicago was not so wild and impracticable as it at first seemed.

He was one of the organizers of the Hibernian Savings Bank. The names of those present at the first meeting at which the bank was organized are as follows: Reverend Dr. Dennis Dunne, Reverend Dr. Thaddeus J. Butler, J. F. Blackburn, J. J. W. O'Donoghue, R. Prindiville, J. V. Clarke, C. C. Copeland, Philip Conley, Thomas H. Buhn, W. J. Onahan, Joseph McDonald, M. Keeley, J. J. McGrath, James Walsh, John J. Corcoran, P. J. Towle and P. J. Garrity.

Always a great collector of books, Mr. Onahan's library is one of the best in the country. His Irish library is especially remarkable, comprising as it does everything of value that bore on Irish history, literature, or folk lore.

He was elected City Collector in 1869 and appointed five times to this office. Politics were even more strenuous in those days than in our own. It was before the inauguration of the Australian ballot and one of the jokes of the day was that the returns from the Stock Yards were always held out to the last in order to see, as it was significantly put, how much was needed.

Mr. Onahan held many public offices, being appointed City Collector under the elder Harrison in 1879. He was reappointed each two years thereafter till 1887, when he was appointed City Comptroller, an office which he held under both Democratic and Republican administrations. He was appointed Jury Commissioner in 1897.

Always interested in the Public Library he was on its Board

for a number of years part of the time as President. He also took a leading part in the organization of the Columbus Club, a leading Catholic society and was one of its first presidents.

In conjunction with a number of Catholic prelates, notably Bishops Ireland, Spalding, and Riordan, and Catholic laymen he organized the Irish Catholic Colonization Association, an organization which had for its purpose the bringing of emigrants from the poverty-stricken districts of Ireland and establishing them on farms in Minnesota, Nebraska, and Arkansas. This society met with wonderful success.

A constant contributor to the Catholic magazines and journals, Mr. Onahan's writings cover a wide range of subjects and in extent would fill a dozen volumes. In recognition of his literary ability he received honorary degrees from the University of Notre Dame; St. Xavier's College, Cincinnati; St. John's College, Fordham, N. Y.; and St. Ignatius College, Chicago. In 1890 he was honored by the University of Notre Dame by the gift of the Laetare Medal. The beautifully illuminated address which accompanied the medal reads as follows:

SIR—If there were a statue of Frederic Ozanam in Chicago, the Catholic citizens might, without flattering you, write on its base the word *Resurrexit*. The conditions of your life differ much from those which the great French layman moulded by his obedience to rightful authority, his zeal for the poor of Christ, and unceasing devotion of his talents to God. In you we find the same qualities adapted to a newer state of society, and we find them not less effectively employed.

As we regard Frederic Ozanam as the ideal French Catholic layman, so we regard you as the ideal American Catholic layman. Your name has given repute to every work of charity and patriotism in which the initiative of the lay element in the Church seemed necessary. You have been at the right hand of the Bishops in all the movements in which the co-operation of their flocks was needed. As a leader you have been great; as a follower of the pillar of cloud, even greater. A patriot of patriots, you have never failed to see that the golden chain uniting religion and patriotism "about the feet of God" can not be broken. If to your heart you hold the Rosary of the Blessed Mother of God, if you would die for her honor, the love of your native land and city, whose laurels you wear, comes next in your regard. Your labors in the organization of the first Catholic Congress are a part of history; and no chronicle of the progress of the Church in the United States would be complete without the frequent repetition of your name. You have been the supporter and consoler of the men who fought the good fight and reached the goal. Brownson, McMaster, Hickey, Father Hecker, knew and valued your practical knowledge and never-failing trust in the future of Catholicity. When you look back, this remembrance must give even greater satisfaction than any present honor. You, who by general consent can be called, without exciting any other murmur than that which greeted the name of Aristides,

Christian, good citizen, scholar and flower of gentlemen, you have shown over and over again that you do not seek honors; and because of your humility you have been exalted. The University of Notre Dame, on this day, when the Church sees a gleam of light from the coming splendor of the Resurrection break over its altars, offers you the Medal already bestowed on others as worthy of the respect, gratitude and emulation of all who love God and Fatherland. Notre Dame can give you no place in a Pagan Pantheon when you are dead, but she offers you while you live, in your strength and fervor, her highest mark of love and respect; and she gives it to you from the hands of your beloved Archbishop whose consecrated touch gives it more value in your eyes than if it were encrusted with the gems of all the mines. To you Notre Dame gives her best, for you have proved most worthy.

Another project in which Mr. Onahan was keenly interested was the founding of the Catholic University. His activities in this and other projects brought him into intimate relations with Bishops Ireland and Spalding, friendships which lasted throughout his life and grew stronger with the years. His friendship with Archbishop Ireland especially was wonderfully tender and strong. They were constant correspondents and whenever the Archbishop passed through the city he sent for Mr. Onahan.

When the great World's Fair was organized, Mr. Onahan was its first treasurer. Along with Mr. C. C. Bonney he organized the World's Congresses which were held in Chicago during the progress of the Fair. It was for the wonderfully successful Catholic Congress held here at the Art Institute lasting a week, which attracted notables from all over the world, as well as for his previous work with the Congress in Baltimore, that Pope Leo XIII conferred upon him the then rare distinction of *Camereri* of the Cape and Sword.

Mr. Onahan was nominated for this distinction by Cardinal Satolli, and from Washington, D. C., the Cardinal wrote him the following letter:

WASHINGTON, D. C., December 28, 1913.

Mr. Onahan:

DEAR SIR—I feel very glad to inform you that I had the pleasure of recommending you to the Holy Father as one of the most distinguished Catholic laymen of this country for so many praiseworthy works accomplished by you to the greatest advantage of the Church and society. I felt it was my duty to state to His Holiness that the Feast of the Centennial of Columbus and the happy success of the Catholic Congress in Chicago were due to a very great extent to your wise and zealous co-operation. His Eminence, Cardinal J. Gibbons, and His Grace, Archbishop J. Ireland, added their recommendations to mine; and I can say that every bishop and all good citizens consent to my statement and applaud it.

After my recommendation the Holy Father, so able to appreciate the merits of men, and willing to reward them as far as he can, has named you a "*Cameriere Sagreto di Cappae Spada Sopranumeraria*" of His Holiness. I



INSIGNIA OF DISTINCTIONS Conferred upon WILLIAM J. ONAHAN.
(1) Cameriere Segreto di Spada e Cappa. (2) Lacture Medal. (3) President's badge of St. Patrick's Society worn by Mr. Onahan as President for twenty years.

consider it a great honor for me to give you such news, and to send to you the authentic letter of said nomination, while I beg to express my best and sincerest congratulations for such an honor conferred upon you.

In order to better appreciate the value of your nomination, and to know what privileges are annexed to it, I refer you to Mr. H. Cassell, now living in Denver (909 10th Ave.) who has the honor of belonging to the same rank of the Pontifical Household since many years.

Yours respectfully in Christ,

+ CARD. ARCHB. SATOLLI,

Del. Apost.

Mr. Onahan had never been to Rome, and when Archbishop Ireland, returning from one of his visits, told him that Pope Leo had asked him, "Why does he not come to see me?" he said, "These words are a command," and immediately made preparations to go to Rome. In company with Monsignor O'Connell (now Bishop of Richmond) he sailed on the *Savoy* for Havre. While they were on the ocean word was received of the serious illness of Pope Leo. They hastened at once to Rome, only to find that the Holy Father was dying. In spite of this fact Cardinal Rampolla sent word to Mr. Onahan that he would be admitted to the bedchamber of the pontiff. But Mr. Onahan refused to avail himself of this privilege, saying that it would be cruelty to intrude upon a dying man. In a few days the Pope died. Preparations were begun for the funeral which was to take place as was the custom at midnight in the Vatican. As a member of the papal household Mr. Onahan was invited to take part. At the appointed hour in evening dress and with his Camereri chain around his neck he went to the Vatican. A vast number were in line in the procession, wending their way slowly through the great halls of the Vatican.

"It seemed as if we marched for hours," is the entry in the diary. "Finally quite tired and weary I dropped out of line and took a short cut to the Sistine Chapel where I knew the final ceremonies were to be held. As I approached the chapel the Swiss Guard were drawn up on either side of the great doors. They presented arms to me, seeing my decoration, and the major domo advanced and unlocked the door, ushered me in, and then locked the door behind me. I was alone in the chapel, alone save for the illustrious dead. There on a high catafalque, raised almost to a sitting position, was Pope Leo XIII. As I gazed at him, awe-stricken in the gloom and the solitude, the words almost came to my lips, 'You sent for me, Holy Father, I am here.' For half an hour I was locked up alone with all that was mortal of the great Pope, I a stranger from Chicago.

Then the funeral cortège arrived, the great doors were again unlocked and the obsequies proceeded."

On March 10, 1902, Mrs. William J. Onahan died after a three months' illness. She had been a most devoted wife and mother and her loss was keenly felt. Of the six children born to them, all died in infancy save the youngest. Mrs. Onahan was of quiet, gentle, retiring disposition, mingled as little as possible in public affairs, devoting herself entirely to her home duties and to the large circle of poor in whom she was always interested. Her piety was remarkable and unless prevented by illness she went to Mass every day of her life. Archbishop Ireland came down from St. Paul to preach her funeral sermon and a marble altar in St. Elizabeth's church commemorates her memory.

Great reverses of fortune came, too, in his later years. Mr. Onahan was president of the Home Savings Bank at the time it was swept down in the crash of the Chicago National Bank. This blow fell from a clear sky and astounded the country almost as much as the collapse of the Bank of England would have done. Mr. Onahan was on his way to Mass early Monday morning, December 19, as was his custom, when a woman met him whom he knew only by sight. She stopped him and asked, "Mr. Onahan, is there any truth in the story that the Chicago National Bank has closed its doors? My daughter has an account with the Home Savings Bank and so we are anxious."

"Not the slightest truth in the story," Mr. Onahan replied. "Your daughter's savings are perfectly safe."

Nevertheless the question was a disquieting one and he wondered where she could have got the story. After breakfast he went down town as usual and as he approached the bank he saw a long line of people, extending for a block on either side, waiting to get in. And affixed to the great bronze doors was the ominous sign, "Closed by order of the United States Government".

When a short time later a member of his family reached the bank, thinking he would be overwhelmed by the disaster, she found him standing on a platform instructing the assembled throng in clear, ringing tones how to get their money out in the shortest possible time. The great office room of the bank was one solid mass of people, many of them his personal friends, and all were drawing out their accounts. After an hour or so, seeing that the panic showed no signs of diminishing and realizing that almost their entire fortune was in the bank he was asked, "Aren't you going to draw out?" "I'll be the last man out," he replied. "Shall I draw out?" he was asked.

"Dont ask me" he answered. "Ask your husband". After a hurried consultation in a corner of the bank the verdict was "If your father is the last one out I think he would like to feel that you are the second to the last. Let the account alone." And so one depositor, not without misgiving but feeling that after all money was not the really important thing in the world, turned homeward empty handed.

It was always a matter of great relief to Mr. Onahan that although the greater part of his own fortune was swept away, no depositor in the Home Savings Bank lost a cent. The loss fell only on the stockholders, of whom he was one of the heaviest. Through it all never did one word of reproach or faultfinding fall from his lips toward the one who was largely held responsible for the crash. Loyal to John R. Walsh in the days of his prosperity, he was even more loyal when disaster fell upon him. Probably the greatest grief that the bank failure caused him was that it meant the curtailment in some measure of his charities. Always the most generous of men, Mr. Onahan had little patience with the new-fangled, modern methods of dispensing charity. "Bureaus of this and bureaus of that," he would say impatiently, "and often the poor creature will die or the family be disrupted while these paid philanthropists are doing their investigating."

He had a string of "tramps"—only he never permitted them to be called that—continually at his door. To the remonstrance, "Don't you know that fellow is steering straight for the nearest saloon with that dime you gave him?" he would reply whimsically, "Well, if a drink does that poor creature any good, let him have it," a sentiment which would have quite scandalized some of his prohibition friends.

One day one of his family, coming in rather excitedly, said: "I just met one of those tramp friends of yours around the corner and he had on an overcoat which looked exactly like the one that was stolen from you last week."

"Is that so?" he replied as he paused in his writing and looked up from his desk. "Well, I'm quite sure the poor fellow needs it more than I do." It was hopeless to modernize a man with such old-fashioned ideas of charity.

The morning after his death a letter came addressed to him from Father Coyle, the parish priest of his native town Leighlin Bridge, Ireland, thanking him for the gift of five pounds for the poor of his native town at Christmas, his annual present to them. All who were in trouble sought him out. He was the confidant of many sorrows and never did he betray his trust. Whenever any scandalous story

was hinted at in his presence he immediately waved it aside. "There was nothing to it at all. Such things should not be spoken of. Probably not a word of truth in the story." In some cases it afterward developed that he knew all about the matter long before any hint of it became public, but no whisper of it ever came from his lips. One of his favorite poems pasted on the inner lid of his desk was James Whitcomb Riley's *Let Something Good be Said*:

"When over the fair fame of friend or foe
The shadow of disgrace shall fall, instead
Of words of blame or proof of thus and so,
Let something good be said.

No generous heart may vainly turn aside
In ways of sympathy: no soul so dead
But may awaken strong and glorified,
If something good be said.

And so I charge ye by the thorny crown,
And by the cross on which the Saviour bled,
And by your own soul's hope of fair renown,
Let something good be said."

His list of correspondents was world-wide and ranged from the highest to the humblest. The Comte de Mun, the family of Montalembert, Count Kuefstein, brother of the premier of Austria, Lord and Lady Aberdeen, a number of Cardinals, and statesmen of England, France, and as far away as Australia. Sometimes in the same mail were letters from Alaska and from New South Wales. But when all were winnowed down the friendship that was dearest of them all to him was that of the great Archbishop of St. Paul. A few months before his death he read the following letter to a friend and said: "I am a poor man but I would not take a thousand dollars for this letter." It is dated St. Paul, December 24, 1915.

MY DEAR OLD FRIEND—Alone in my room I recall the Christmas days that are gone and the friends whose affections were twined around them. But an insuperable sadness overpowers me as I call one name after another, and hear no response, save that the grave has taken them to its cold embrace. So many gone: Am I the last rose of summer—the lone pine-tree of a once dense forest? Almost so indeed. Yet a few—a very few—are still standing, ready to return salute to salute. I cherish them all the more for their very rarity.

You are one of the few—the one so long nearest to me—the one readiest to understand my loneliness and to assuage its sorrows. Well, here then is "A Happy Christmas to you and a blessed New Year. May the Infant of Bethlehem be most gracious to you, shedding upon you His smiles of love and filling your soul with joyousness.

Well, I must say no more. I must cease remembering the fallen pine-trees, the friends whom I am not to see again on earth, lest I be sad and make you sad, when we all should be happy and hopeful—hopeful of a life to which there is no end, of a bliss to which comes no surcease.

My regards to Mr. and Mrs. Gallery: my prayers are for their happiness.

Sincerely,

JOHN IRELAND.

There is a story attached to a picture of Mr. Onahan which prefaces this article. About a year ago Mr. Onahan had a special copy of the book "Blessed Art Thou Among Women" which had been dedicated to him and had a foreword by Archbishop Ireland bound in white vellum for the Holy Father. He sent it to Cardinal Gasquet to give to him and when wrapping up the book almost as an afterthought he slipped in this picture of himself, intending the picture for the Cardinal. Whether by accident or design Cardinal Gasquet left the picture in the book when he took it to the Vatican. When Pope Benedict saw the likeness the face must have appealed to him and he wrote in his own hand the inscription at the bottom of it. The Cardinal returned the picture to Mr. Onahan and it was one of his most treasured possessions. The following is Cardinal Gasquet's letter:

PALAZZO SAN CALISTO, (TRASTEVERE) ROMA,

October 11, 1917.

DEAR MR. ONAHAN—You will be thinking that I must have forgotten all about presenting your book to the Holy Father. But no; I was away for ever so long and two days ago I took the volume which the Pope admired and said he would look through after his dinner. I showed him your photo and he wrote a blessing upon it and I am sending it herewith to you.

I hope you are keeping well.

Ever sincerely yours,

A. CARDINAL GASQUET.

The loneliness that Archbishop Ireland spoke of was beginning to be keenly felt by my father too. His greatest joy and solace in life were in his grandchildren. Still he missed his old friends. His two dear friends in the Northwest, Bishop Cotter and more recently that gentlest of souls Bishop McGolrick, were gone. Everywhere he looked there were gaps till in moments of depression he sometimes said he had more friends out in Calvary than anywhere else. When the telegram came from Archbishop Ireland's sister, Mother Seraphine, telling the sad news of his death, it was early in the morning and so it was kept from him for several hours. After he had his breakfast, had read the morning paper and had smoked his cigar, only then was it brought to him. He was sitting in his Morris chair before

the grate fire in his parlor when the one who received the message entered the room holding the yellow slip in her hand. He took one look at her face and said, "Well, well, it has come."

"Yes, dear, it has come."

He put his hand over his eyes to hide the tears and said brokenly, "The light of my life has gone out."

He went up to St. Paul to the funeral and he seemed fairly well after it, but he was never quite the same. The loneliness that had been gradually growing of late owing to the death of so many of his dear friends was now greater than ever. It seemed as if a chord in his heart had been broken, one that no human power could ever again vibrate. They were much alike in character and in loftiness of ideals. Their vision was always broad and high, they viewed things in the large. Their Americanism was deep seated, omnipresent and fearless, and in both instances it sprang from vigorous Celtic roots.

His last public appearance was at the State Centennial Celebration of the ILLINOIS CATHOLIC HISTORICAL SOCIETY and opening of the Quigley Memorial Hall, December 3, 1918. He had a peculiar interest in this school because one of his grandsons, named after the great Archbishop Ireland, he loved so well, was a student there. The meeting was held under the auspices of the ILLINOIS CATHOLIC HISTORICAL SOCIETY of which he was President. He made the opening address and introduced Reverend Frederic Siedenburgh, S. J., as chairman, who in turn announced Most Reverend George William Mundelein, Archbishop, and other speakers. He was at early Mass and Holy Communion Christmas morning. It was a bright, cold morning, the sun shining but the ground all white with new-fallen snow, but the snow was no whiter than his silver hair as he came home from church that morning with two of his grandchildren (both as tall as he) on either side of him.

His last sickness was of only a week's duration and it seemed so slight at first that he would not allow a doctor to be called in. When on the second day a physician was summoned in spite of him, there seemed to be nothing alarming. But on Wednesday night an artery in his foot became clogged and gangrene set in. On Thursday evening the physician said it was the beginning of the end. He was not told the verdict but that night he himself said quite simply, "The call has come." He received the Last Sacraments Friday. Saturday afternoon he sat up in his chair by the fire and asked for the morning papers. When he laid them down and someone attempted to remove his glasses he put up his hand saying, "No, let them alone." At

midnight when the little nun who had come in a few hours before thought it advisable to remove them from around his neck he again put up his hand to prevent it.

Someone asked him, "Do you want anything?" "No," and after a moment's pause he hastily added "thank you," the soul of courtesy to the last. "Are you suffering now?" "No." And later he said brokenly, "I—can't—talk—any more." After awhile he seemed to want something. The cross which had been taken from my mother's coffin, and which according to his instructions was to be placed on his own, always hung above his bed. "Maybe it is the Cross," said someone who was kneeling beside him. It could not be got down without disturbing him, but a small crucifix was held to his lips. Again and again he kissed it with the most passionate fervor. So with a smile upon his lips and a look of perfect peace and serenity on his face without a sigh, without a tremor, gently, fearlessly he stepped gallantly out into eternity. The world became indeed desolate but surely Heaven opened wide its gates to admit a rare and beautiful soul.

Chicago.

MARY ONAHAN GALLERY.

* * * * *

THE FUNERAL OBSEQUIES

The solemn funeral rites were an eloquent tribute to the rectitude of William J. Onahan's life. The sublimity of the Catholic ritual, than which nothing human is more impressive, was made manifest in the assemblage of prelates and clergy vested in accordance with church laws and usages for such a solemn occasion.

The Requiem Mass was solemnized at St. Patrick's Church of which the deceased had been one of the earliest and most distinguished parishioners. The Mass was celebrated by the pastor, the Reverend William J. McNamee, assisted by the Reverend Frederic Siedenburgh, S. J., Dean of Loyola School of Sociology and First Vice-President of the ILLINOIS CATHOLIC HISTORICAL SOCIETY, as deacon, and the Very Reverend F. A. Purcell, D. D., rector of Quigley Preparatory Seminary, sub-deacon. The sermon was preached by the Very Reverend John A. Cavanaugh, C. S. C., president of Notre Dame University. The Most Reverend George W. Mundelein, D. D., was present and gave the last absolution. The Reverend John B.

Furay, S. J., president of Loyola University, and the Very Reverend Andrew Morrissey, C. S. C., of Notre Dame University, and Provincial Superior of the Congregation of the Holy Cross, were deacons of honor to His Grace, the Archbishop. In the sanctuary were the Right Reverend A. J. McGavick, D. D., the Right Reverend Msgr. Daniel J. Riordan, the Right Reverend Msgr. E. A. Kelly, LL. D., and the editor of the *Ave Maria*, the Reverend D. E. Hudson, C. S. C. Numbers of representatives of the various religious communities attended the funeral, among them, Reverend Mother Seraphine, Provincial of the Sisters of St. Joseph, St. Joseph's Academy, St. Paul, Minn., and sister of the late Archbishop Ireland.

The panegyric was preached by Reverend John Cavanaugh, C. S. C., D. D., President of the University of Notre Dame and one of the dearest friends of the deceased. It was one of the most brilliant and masterly utterances ever heard from an American pulpit. After an eloquent introduction the reverend orator paid the following personal tribute to the deceased:

* * * * *

PERSONAL TRIBUTE TO THE LATE WILLIAM J. ONAHAN, LL. D., BY THE
REVEREND JOHN CAVANAUGH, C.S.C., D.D., PRESIDENT OF THE
UNIVERSITY OF NOTRE DAME, NOTRE DAME, INDIANA.

Born at Leighlin Bridge, County Carlow, Ireland, in the year 1836, William Onahan had the good fortune of inheriting the noblest and most heroic blood of Europe. His ancestry embraced the men and women who, during centuries of sublime devotion and endurance, held faith against the wiles of statecraft, the brutal power of infamous government and the most alluring seductions of the world. Brought up on the hero tales and ballads of a noble but oppressed people, the very fibre of his soul, in his earliest years, was refined and strengthened by the sights and sounds of every day life. Nourished on the ancient and beautiful literature of Ireland, the gentlest, strongest, loftiest instincts of his nature grew from year to year, when, as a young man, he turned his back on the ancient and mellow civilization of Ireland for the rudeness and crudeness of life in America at that period. He embodied, in his striking physique, in his agile and adaptable mind, in his gift of graceful and dynamic expression, in his loyalty to the old land, the old creed, the old memories, the old traditions, the very genius of the Irish people.

Shortly after his advent to this friendly haven into which had sailed so many hundreds of thousands of his own people in quest of peace and opportunity, Mr. Onahan arrived in Chicago. From that moment he became the leader of his people. Gifted with a handsome figure, with noble features, with engaging manners, with rare instincts for leadership, young Onahan at once assumed a prominent place among men of Irish blood in Chicago. Sixty years ago the Irishman was little understood in this country. The vulgar comedian on the stage, and the more vulgar newspaper paragrapher, had joined forces with the ribald bigot to misrepresent the Irish character. God knows, we were not without our faults, but they were gentle faults, capable of discipline and willing to be disciplined, and they were associated with marvelous virtues and excellencies which America needed and which America would love when she came to know them. On the other hand, the American people were unknown in many ways to the Irish immigrant. With quick intuition he would soon come to understand. But in the meantime it was necessary for someone to interpret the Irish immigrant to the American and the American himself to the Irish immigrant. This was a golden opportunity for the right man. The venerable Patrick Donahoe did it in Boston; the great Archbishop Hughes did it in New York; the ever-to-be-lamented Boyle O'Reilly did it through his poems and his newspaper work over the whole country. It was William J. Onahan who did it most conspicuously and brilliantly for Chicago and the Middle West. For years it was he who must appear on any public occasion to represent our people. For years it was he who must have membership and activity in historical societies to keep us in countenance. For years it was he who must guide and advise the inexperienced and unskilled in political policies. For years it was he who must stand out as the leading Catholic layman of the West.

Is it any wonder, then, that naturally and unconsciously he came to assume before the whole American people a position of prominence. His place among the laity of America was comparable to the place held by his illustrious friend, Archbishop Ireland, among the hierarchy. These two devoted friends were not the only great leaders we have had, but each was mighty and zealous, most venerable and most honored. It was this perhaps more than anything else in the life of Mr. Onahan which made him peculiarly beloved and trusted throughout the length and breadth of America. It was no mere rhetorical flash in the pan which dubbed him universally, "The Premier Layman of America".

A service so distinct and peculiar as to call for special remembrance he also performed. Perhaps I may best express it without offense by saying that he added public respectability to the Irish colony in the Middle West. Like that fine spirit, Colonel Mulligan, he was anxious that the Irish-American name should be honored, the Irish-American spirit respected, Irish-American dignity and taste always vindicated and sustained, and hence whatever was tawdry or low-toned, or unrepresentative, he fought and vanquished and banished from our community life. To the end of his days this fine enthusiasm burned bright and hot. His zeal for the Church and his patriotic passion for the people from whom he sprang made him intolerant of anything that was low-class or inferior.

This is not the place to evaluate his services in the political life of this city. Another will do this in his own way and with better understanding. But at least it may be said that Mr. Onahan bore his share in the responsibilities and solitudes of national and local citizenship. Lifted up to a high and venerable place in the confidence and affections of the people of Chicago, he served them with conspicuous brilliance and scrupulous integrity. No finer example of the Catholic man in politics has been seen in our country. Mr. Onahan had vision also. "Where there is no vision," says the prophet, "the people perish." And, indeed, people were perishing—our Irish-American people were perishing spiritually, physically and economically in the overcrowded tenements of the city and in dark, dirty spots where life and health and wholesomeness could not come to them. At the same time in the great virgin prairies and opulent valleys in the West and Northwest lay vast domains, vacant and smiling to the sun. There were great figures in the hierarchy who saw an opportunity to serve both the nation and the Irish-American immigrant. But the layman who, above all others, saw and appreciated the opportunity and the duty was William J. Onahan. There are vast communities in the Northwest whose forefathers were saved to the Church and placed on the crest of opportunity by the foresight and enthusiastic energy of bishops like Ireland and Spalding and such a layman as Mr. Onahan.

It would require a volume to enumerate the large parts this striking figure has played in the public life of the nation, but it is impossible to close even this fragmentary sketch without mention of the great Catholic Congresses of Chicago and Baltimore which were organized chiefly by Mr. Onahan and whose success are in such large measure due to his wisdom and initiative. Always the dreamer of

great dreams, always the doer of great deeds, always the leader with prophetic gift and unfailing judgment and sure instinct; always the loyal and self-sacrificing servant of his Faith and his Fatherland and America, this chivalrous knight who, in spite of his modernity and practicality made one think sometimes that he had just stepped out of some ancient century away back in the ages of Faith, moved with grace and dignity down the highways and byways of life, receiving and giving blessings, enjoying honor, prosperity and acclaim from all good men. Universities deemed it an honor to themselves to confer degrees upon him. Notre Dame pinned upon his bosom her choicest distinction when she made him the Laetare Medalist of 1890. The Holy Father himself, from those ancient watchtowers upon which he sits in solitude to look out over the whole wide world, deigned to single him out for what was then a most signal honor, by making him a Count of the Sword and Cape.

And so, he went his gentle, beneficent way through life and so, in God's good time, in a spirit of faith and fortitude, he fell asleep in God. His body lies in the midst of those whom he knew and loved best in life, and his spirit is with the saints. May his memory be his benediction!

* * * * *

At the conclusion of the ceremonies the Most Reverend Archbishop George William Mundelein pronounced the last absolution and all that was mortal of the distinguished dead was tenderly borne to Calvary cemetery for interment, followed by the esteem and prayers of a multitude of friends who could not but wish that they each when their hour shall come might be credited with a similarly righteous and useful life and that they might be assured of a death that held such promise of peace hereafter.

ILLINOIS' FIRST CITIZEN—PIERRE GIBAULT*

Besides the eulogistic utterances of Judge John Law¹ and William H. English² and the extended references of Clarence Walworth Alvord³ and many references by other writers, including Father J. J. Conway, S. J.,⁴ there have been three valuable studies of Father Gibault which it is desired to make known as widely as possible. The first of them in the order of time was written by Pauline Lancaster Peyton⁵ in 1901, the next by J. P. Dunn⁶ in 1905, and the last by Charles George Herbermann, Ph. D., and Henry F. Herbermann, A. B., in 1913.⁷

These three papers are based upon original research, and, though written by persons far distant from the scene of Father Gibault's labors, breathe a spirit of admiration for his lofty character, his indomitable zeal and dogged perseverance.

*This is the fourth of a series of papers which began in the July, 1918, number of the ILLINOIS CATHOLIC HISTORICAL REVIEW. The former papers have treated of the following subjects:

I. Gibault the Patriot. First Paper—Introduction; The Capture of Kaskaskia: Second Paper—The Winning of Vincennes; Conciliating the Indians; Indian Treaties; Sustaining Clark. Third Paper—The Reconquest of Vincennes; Sustaining the Government; Contemporary Opinion.

¹ *A History of Vincennes.*

² *The Conquest of the Northwest and Life of George Rogers Clark.*

³ *Kaskaskia Records*, Ill. Hist. Coll. Vol. 5. Introduction.

⁴ *The Beginnings of Ecclesiastical Jurisdiction in the Archdiocese of St. Louis.* Publication No. 14, 1897, of the *Missouri Historical Society*.

⁵ In 1900 the American Catholic Historical Society of Philadelphia offered a prize of \$100, donated for the purpose by Mr. Martin Maloney, one of its members, for the best essay on an American Catholic historical subject. This prize was awarded to Miss Pauline Lancaster Peyton, a graduate of St. Mary's Academy, Notre Dame, Indiana, and her essay was published in the records of the American Catholic Historical Society, Vol. XII, No. 4, p. 452, et seq.

⁶ *Father Gibault*, "The Patriot Priest of the Northwest." A paper read at the Sixth Annual Meeting of the Illinois State Historical Society, January 25, 1905, published in *Transactions of the Illinois State Historical Society*, 1905, Publication No. 10, p. 15, et seq.

⁷ *Very Reverend Pierre Gibault, V.-G.*, with some newly published documents. *Historical Records and Studies, U. S. Catholic Historical Society*, New York, Vol. VI, Part II, p. 130, et seq.

Many historic circumstances in the life of Father Gibault have been told by these writers much better than I could hope to tell them, and for that reason and also because it is the common desire of all those who have an interest in establishing the worthiness of this good priest and citizen to bring the record of his deeds into the full light of the present, the present writer takes the liberty of quoting liberally from these papers and other researches.

ANCESTRY, EDUCATION AND ORDINATION

The first paper mentioned, that by Pauline Lancaster Peyton, is quite circumstantial in the account of Father Gibault's youth, ordination and ministry. We quote:

In ancestry, he was one of the French-Americans. There was a generation of them before him. During the reign of the Grand Monarch, when things were valued only because they could pour *louis d'or* into the royal coffers, Colbert, in his colossal financial schemes, did not overlook the resources of Canada. Old St. Malo for more than a century⁸ had been sending out her tiny fleets yearly, to return laden with cod from the exhaustless Newfoundland fisheries, and Basques frequented the same treasure ground; hardy Bretons hunted down the walrus for ivory tusks; *coureurs de bois* traced the arteries of the great continent in birchen canoes, fearless alike of nature or native, and came back again, at the end of the season, to Tadoussac with boats piled high with beaver and seal and ermine, to load the ships for home. But these industries were carried on on a small scale. What were not personal enterprises of the merchants in that great commercial renaissance were primitive attempts made under the authority of religious orders, who cared more for the soul of the Indian than for the treasures of his country. So minister represented the state of things to monarch, and Canada was changed from an ecclesiastical mission to a secular government in 1663.⁹ The French West India Company tried its hand at colonizing, and failed immediately after the change had been made; for when the crown resumed possession, the whole population numbered only eight thousand.¹⁰ Immigration was now encouraged by a minister of energy and sagacity, and among those who came with the flood-tide was Gabriel Gibault.¹¹ He brought his young wife with him from Old France

⁸ Parkman's *Pioneers of France in the New World*, p. 200.

⁹ *History of Upper and Lower Canada* (R. M. Martin), chap. i.

¹⁰ Larned's *Hist. Encycl.*, vol. i.

¹¹ Archives of Quebec.

to settle in Quebec, at this time the capital of the royal province of that name, a vast domain bounded by New Mexico and Canada, and extending in all directions as far as the sources of the rivers that flow into the Mississippi.¹²

There is a record of the marriage of Pierre Gibault, the son of this pioneer, to Marie-Joseph Saint-Jean, in 1735, at Sorel, a small town two-thirds of the distance from Quebec to Montreal up the river. Pierre, their first child, was born in 1737 at Montreal. Of his early surroundings and the influences active in forming his character, we can only conjecture, but the family was large, and in reduced circumstances, so the little Pierre must early have learned lessons of privation and endurance. When he decided to devote his life to the service of God, the means to procure him the education of a priest were lacking. He went to Quebec, and the Messieurs of the Seminary agreed to accept him at their own expense. At the age of twenty-nine, he received the tonsure and minor orders in the Jesuit College in the same city, and later was made subdeacon in the Chapel of the Hospital-General. He returned to the Seminary to be created deacon, and on the feast of St. Joseph, [March 19,] 1768, he was ordained in the Ursuline Chapel. Immediately, Monsignor Briand commissioned him Vicar-General of the Illinois country, but subordinate to Father Sebastian Meurin, who held the vicarship of Louisiana as well.¹³

ASSIGNMENT TO THE ILLINOIS CHURCH

It was first intended that Father Gibault should reside at Cahokia to revive the old Tamarois mission, but the post had fallen into decay. The Seminary had transferred all its rights to property here, which M. Forget,¹⁴ also a missionary, had sold, without orders from the Messieurs of the Seminary, to Bishop Briand and the parish of the Holy Family. Father Gibault received the power of attorney to annul the sale, but he did not concern himself about fulfilling his order, since he never sojourned at Cahokia. The house on the property served as a fort and storehouse for an English company. We find many allusions to the loss of his property in the Bishop's letters to his representative, and again and again he reproached Father Gibault's apparent indifference in the matter. But in this case it seems the priest was more sinned against than sinning. It was

¹² Dillon's *History of Indiana*, p. 4.

¹³ Archives of Quebec.

¹⁴ Very Reverend François Forget Duverger, F. M., the last of the Fathers of the Foreign Missions of Cahokia.

all important that he should not antagonize the authorities, or place himself in an unfavorable position in the eyes of his new flock; but the Bishop does not seem to have accepted this view of the case, and urged him several times on the point. Another action of the Seminary threatened to compromise him in the eyes of the people. They passed the following ordinance, which became public in the parish concerned. The records read:

The mission of Louisiana, whose establishment cost the Seminary more than thirty thousand livres, should now furnish itself with missionary priests, by contributing to train them at the Seminary, and that they shall share in the cost of the education of Mr. Gibault, a priest just sent to them, who had been at the expense of the Seminary during all his studies.¹⁵

Such disclosure was bound to lessen the prestige of their pastor.

In a letter written to his bishop during that first year of self-reliance and labor, after he had become thoroughly acquainted with the condition of affairs, Father Gibault speaks about the choice of a fixed place of residence. In defence of his decision he writes:

All wish me to make my residence with them, but I am constrained for several reasons to choose my residence at Kaskaskia, because those live here who addressed a packet to Your Excellency, which you responded to by letter to Father Meurin, in which you promise them a curé. These are they who have engaged to defray the expenses of my trip, and this is the most populous village.

The wishes of the English governor also influenced his decision, and doubtless he had the hearty approval of Father Meurin, who was a faithful and admiring supporter from the first. This disinterested man left the populous posts, which offered the best means of support, to his youthful co-worker. He retained Cahokia and Prairie du Rocher, and made occasional visits to Fort Chartres¹⁶ and St. Philippe. The inhabitants of Prairie du Rocher built him a house, supplied his needs,—which were few,—furnished him with a horse and caleche, and a servant. He made one more trip to Vincennes with Father Gibault, but, with this exception, spent the evening of his life in a quiet routine in the little Illinois settlement.

REVIVING THE FAITH

Father Gibault wisely began his apostolic duties at home, then began to take in the nearest towns, one by one. St. Genevieve, which Father Meurin had quitted as soon as he was appointed Vicar-

¹⁵ *Histoire du Séminaire de Québec* (Cardinal Taschereau), p. 177.

¹⁶ *Conquest of the Northwest by English*, p. 185.

General,—for the Spanish could not forget that he was a Jesuit,—had been neglected ever since. The commander was a man “all devout,” and readily gave Father Gibault permission to enter the town. The English officer was not unwilling, for the friendly spirit existing between towns so close as these was to be maintained at all costs. Hardly had he determined what to do first, when he was attacked by the fevers of the country, “an ordinary tribute one pays to become acclimated,” he says philosophically. Such an impediment was particularly trying at this time. Many men had not approached the sacraments for ten years or more, owing to their prejudice against Spanish priests and Jesuits, but they came eagerly to the French-Canadian, who was interested in all, kindly, and earnest. The harvest was overripe, and one man could cut a narrow swath at best. Hopefully, and with the conviction that his appeal would be heard, he writes to Quebec:

Still two more missionaries are needed, one for Tamarois, twenty leagues from here, the other at Post Vincennes, which is eighty leagues away;

and he urges

this part of your flock is terribly at the mercy of wolves; above all, Post Vincennes, where there are a great many people, and they are better able to support a curé than is this place.

But in fear lest the bishop might consider it a lack of will on his part, he adds a defence of his motives that has the ring of sincerity:

I employ my little ability to the glory of Our Lord, to my proper sanctification, and to that which seems nearest to me what I ought to do.

Of his official duties he writes, and then follows a detailed account which is like circumstantial evidence:

I hold public prayers every evening towards sunset, teach catechism four times a week, three of these for the whites, and one for the blacks or slaves. As often as possible I give exhortations upon matters of faith most useful for the instruction of the hearers.

With humility he adds:

But I hope that Our Lord will regard more what I would wish to do and the intention with which I do my work than what I really accomplish.

And the reward was gratifying to recount. Only seven or eight persons of the village did not make their Easter Communion, a thing which had never before happened in this town, according to the old inhabitants. Good Father Meurin looked on these prodigies with

irrepressible delight, and his letters are filled with praises of his subordinate. He, too, speaks deplorably of the obstacles to success.

Mr. Gibault is full of zeal, and for this reason he cannot last long, unless it please our God to renew ancient miracles; he has often to go on perilous journeys, across woods and mountains, exposed to weather, rivers, and torrents. Mr. Gibault since his arrival in this country has almost always been sick of fevers,—first great and dangerous, then slight and slow,—against which his courage has always sustained him, so that he could perform his duties in the parish of the Immaculate Conception at Kaskaskia.¹⁷

Towards the close of the first year another and more urgent appeal for assistance came to Quebec.

If Your Lordship wishes to spare his priests and provide for the welfare of his flock, you must send two more priests into this country,—one to Vincennes, which is populous, and whence he can carry solace to many other posts, and the other to the Tamarois. It is not that I fear to sacrifice myself, for I have heard you say that a priest has lived long enough when he has been ten years in the priesthood, but I speak to Your Lordship for the glory of God, and for the health of this part of your flock.

He complains that he cannot accomplish half that could be done. After a visit to the Spanish commander, who had recently come from New Orleans with no priest, he says despairingly,

we hoped for help from Spain, but Louisiana has revolted and driven out the Spaniards from New Orleans and the whole western bank of the Mississippi.

St. Genevieve and St. Louis were really in the missions of the Capuchins, but, as they were near, the pastor of Kaskaskia visited them regularly. It seems strange that the bishop did not recognize the necessity for a larger force of workers in this field, and that reasonable appeals from a man as well informed and zealous as Father Gibault called for no action on his part; but all records show that, up to the transfer of authority from Quebec to the newly installed Bishop of Baltimore, no assistant came to the help of Father Gibault. The energy of the best years of his life was expended in ministrations over this vast expanse of wilderness, among varying races and extremes of social condition. He must have acquired a good English vocabulary and had some acquaintance with Indian dialects, for he seems to have gone about among them quite freely.

Vincennes, with its mixed population of illiterate French-Canadians, English traders, and Indians, was the largest and most important place within his limits, and offered the best opportunity for the exercise of pastoral zeal.

¹⁷ Letter of Father Meurin to Mgr. Briand, Archives of Quebec.

All during the first winter, he had looked longingly towards the post on the Wabash. Rumor told him that this ancient mission, established by Father Mermet in 1710,¹⁸ had not seen a priest for seven years. Julian Duvernay had left Philibert, a notary public, to administer lay baptisms and record them; but absence of moral restraint had worked frightful ravages in the place. Besides his own illness, there were other obstacles in Father Gibault's way. The Chickasaws and Cherokees were making trouble at the time. Lord Botetourt had been purchasing large tracts of Indian lands in Kentucky, and by 1770 had extinguished all titles south of the Ohio. The homeless tribes, made desperate by the advancing frontiers, began to move north and west. Although the government did not encourage settlements, for fear the isolated position of this territory would foster ideas of independence, many English-speaking pioneers settled tracts here, and formed small communities. From time immemorial, the savages of the south were hostile to those on the north side of the Ohio, and, as French influence had not extended beyond the river, their lives were no longer without fear of the red men, as in the days when the Miamis were powerful. Early in the spring several persons had been taken and killed on the road from the Illinois towns to Vincennes, and his parishioners refused to risk Father Gibault's life. They assembled several times to prevent his departure. But later on, the bishop, who had received a petition from the townfolks of Vincennes for a curé, sent a decided mandate.

You must go to Post Vincennes a month or more, if it is possible, and you can take Père Meurin there with you, and give a little mission.

He advises other exercises besides the Mass, alms, conferences, and catechism.¹⁹

FIRST VISIT TO VINCENNES

Obediently, the two priests set out on the journey, though the older proved a hindrance rather than a help, on account of his feebleness. There they found religion "almost stifled." There is a graphic description of their reception in one of the Reverend Fathr's letters.

Upon my arrival, every one came in a crowd to receive me on the bank of the Wabash River; some threw themselves on their knees, unable to speak; others could not utter a word for sobbing; some cried out, 'Mon père, save us, we are

¹⁸ Shea's *History of Catholic Church in America*, p. 559.

¹⁹ Letter of Archbishop Briand, Archives of Quebec.

almost in hell;' others said, 'God has not yet abandoned us, for He sends you to us to make us do penance for our sins;' others said, 'Ah! Monsieur, if you had only come a month ago, my poor wife, my dear father, my dear mother, my poor child, would not have died without the sacrament.'

Two months were spent to advantage in the town, and there were many consolations for the workers to whom every repentance was cause for rejoicing.

God touched and enlightened an English family in the Post who were Presbyterians. They were well instructed, knowing how to read and write.

On this visit the grateful people, easily awakened to a sense of their obligations, erected a church.

Sometime during the next five years, after he had returned from Vincennes, Father Gibault's mother came to Kaskaskia to make a home for her son, and his domestic happiness took away from his mission the character of a place of exile. The sister who accompanied her to the Illinois country had not been there long before she was married.²⁰

Father Gibault must have possessed some personal magnetism, for in all his missions he gained an influence over his parishioners that was remarkable even to their naturally responsive and impressionable French temperament. In answer to a second remonstrance of the bishop's against his residence in Kaskaskia, he writes naively,

The Colonel says his people need to be constantly restrained by some one whom they love, fear, and respect.

Father Gibault wrote regularly to his bishop during the first fifteen years of his missionary life, and some of the letters preserved give doubtless a truer picture of the state of affairs than the descriptions of any travellers of the day.²¹ The simple narrative of the full days of the young priest as he labored among his flock throws a light upon the daily life of the French-Canadian of the time that almost gives this quaint phase of life the vividness of reality. Even commonplace details seem touched with dignity in the narration. Where is there

²⁰ The sister married Joseph Migneau.

²¹ Dr. Clarence Walworth Alvord has published many of Father Gibault's letters and correspondence with notes relating to Father Gibault in Vol. I and II of the Virginia Series, *Illinois Historical Collections*, and Dr. James Alton James has done a like service in Vol. III of the *Illinois Historical Collections*. Consult index.

a more graphic picture of missionary life than the following sent to his superior at Quebec?

I have confidence in God to hope that I shall be able to banish in a short time the gross ignorance from the station of Vincennes, whose inhabitants, and especially the young people, have had no principles of religion for twenty-three years, except when Mr. Payet and I have passed through on our very short missions: the poor people are like the savages in the midst of whom they live. I have had and still have for them catechism twice a day, after Mass and in the evening before sunset. After each catechism instruction I send away the girls, and teach the boys the responses for Mass and the ceremonies of the Church for Feasts and Sundays. I apply myself to preach on Feasts and Sundays as often as possible. In a word, I am here a year and a half, and when I arrived I found no one, large or small, to serve Mass but an old European who could not always come. Two months after, I had several trained, and now even the youngest boys in the village know not only how to serve Mass, but also the ceremonies of Feasts and Sundays, and all, old and young, know the catechism.

I would not have succeeded in building a church at this station if the inhabitants of the Cahokias had not sent me a courier with a request from all the parish for me to attend them, offering me great advantages. The inhabitants of Vincennes, fearing with reason that I would abandon them, resolved unanimously to build a church ninety by forty-two feet, with a stone foundation and frame front, a part of the wood for which is already hauled as well as some of the blocks of stone for the foundation. The church will be only seventeen feet high, but the winds are so impetuous in this country that this is still very high for safety. The house which we now use as a church will serve me as a presbytery which I expect to enter in a few months. The grounds are extensive, are very dry, and in the middle of the village. I beg your approval of the building of this new church, under the title of St. Francis Xavier on the Ouabache (Wabash).

MISSIONARY TOURS

The first complete round of missions that we know anything of was begun when the news of the ruin of the church at Michilimackinac reached Kaskaskia. The Vicar set out on a journey of some seven hundred leagues, visiting Peoria, St. Joseph's, Michilimackinac, the Miamis, Ouatanon, and Post Vincennes. The next missionary tour ended in Michilimackinac in October, 1775. It marks a phase in his life that one cannot dwell upon in the unemotional way of the historian. In the preceding May, his mother, whose devotion had softened the harshness of his missionary life, whose companionship had made the uncongenial atmosphere less intolerable, died after a short illness. The word was brought to him in October. The consolation he might have found in his work was denied him by the ungrateful conduct of some of his fickle parishioners. Harsh criticisms and accusations, of whose nature we are ignorant, came to the ears of the Bishop of Quebec. To go back to the town that no longer held

a home for him, to face a murmuring people in his loneliness, tried his sensitive temperament too severely. He wrote to Quebec and asked to be recalled.

"Monseigneur," he writes, "this is the eighth year that I am obeying your orders, firmly believing that I am obeying the orders of God Himself. This is the fourth voyage I have taken, the shortest of which was five hundred leagues, visiting, exhorting, reforming as best I may the people whom you have confided to me. I am become physically enfeebled by all these misfortunes; I can no longer do what I have been doing, and what I should like to do. I am forty years old; I have never spared myself; I have had to live on poor fare; even fasting for considerable times, having nothing at all to eat; walking night and day exposed to all sorts of weather and fatigues. Add to all this, the mental worries; a stranger in an undisciplined country, exposed to all the calumnies that impiety and irreligion can invent, seeing all my journeys and best endeavors misinterpreted, and thus maliciously carried even to Your Lordship. All this and many other reasons oblige me to pray you, Monseigneur, to have me withdrawn from Illinois. . . . Do not think, Monseigneur, that a self-interested feeling is actuating me; I should be distressed.

"My sister is comfortably established in Illinois. I have just received a letter dated in May, which tells me that my mother was at the point of death from a fatal malady. I am therefore now alone, and all countries are indifferently alike to me; but one must be doing something useful. In a word, you are my father, my judge, my bishop. I have laid bare to you some of my reasons,—judge and advise. I assure you that if you command me to stay, I shall do so, my first duty being to obey.

"P. GIBAULT."

The answer did not reach him before cold weather set in, and no boats intended to leave for Detroit till spring. Impatient at the thought of a winter of suspense, he made the journey through the straits, coasted the shores of Lake Huron in a bark canoe with a man and child, and arrived in Detroit in the dead of winter. The hardships of the trip brought on an illness. The result of the journey was consistently doleful. The bishop's answer was unfavorable. He returned to Kaskaskia

full of resentment against his parish, which he wished to leave absolutely as soon as he put his affairs in order.

If we may believe good Father Meurin, the ill-will shown by those for whom he had labored so earnestly, embittered the lonely man. Shortly after his return Father Meurin died, and the death of this faithful friend must have been a sore trial. Evidently it affected the hearts of his people and wrought a change in the state of affairs, for there was a reconciliation shortly after. Perfect harmony had been restored between the Vicar and his people in 1778, two years later. The domestic history of the man is wholly obscured in his public interest during the period that follows; and the following is the last letter recorded from him in the Archives at Quebec:

“Monseigneur” (thus we read), “I pray you to consider that for the past twenty years I have served these missions, without ceasing, without, so to speak, a fixed abode, almost always journeying in all seasons of the year, always exposed to being massacred by the savages. My age of fifty-one years, the need I have of being more recollected after so much exterior work, which entailed so many and such long journeys, the repugnance that I have to serve under another bishop, be it in Spain or in Republic America, and a thousand other reasons, lead me to expect you to grant my request, and to recall me, which I earnestly ask, believing that I follow in this the will of God who inspires me with it for my salvation. As to the spiritual aid of the people in these parts, I can assure you that it will be wanting to them, even less than formerly, since they have a priest at the Kaskaskias, another at the Cahokias, and that they will not be long without having one at Vincennes, if I leave it, for it is the favorite post of the American Congress. This all conspires to make me hope for my recall.”

(Continued)

JOSEPH J. THOMPSON

Chicago.

THE FIRST AMERICAN NUN IN THIS COUNTRY

To the Catholic who stops to behold the heavenly wealth of this land of ours in sisterhoods,—how the whole wide nation from east to west is abloom with the lilies of Christ to such a degree that America may well seem the chosen garden of the King,—the inquiry as to who was the first floweret of this desert wild of the United States must prove an attractive investigation. Our great historian Shea could not fail to give it his attention, and he is very positive that Mary Turpin, daughter of a Canadian father and an Illinois Indian mother, was “the first American-born nun in this country.”

Mother St. Charles of the Ursuline Convent in New Orleans, writing in the October, 1918, issue of this REVIEW, tells us the convent story of Sister Martha, who in her girlhood days at Kaskaskia, Illinois, was known as Mary Turpin; and like Shea the Reverend Mother designates Mary, now Sister Martha, the “first American-born nun in this country.” Her article elicited an interesting paper from Mr. Thomas F. Meehan in the *America*, in which he recounts the romance of two earlier American nuns of another country, our northern neighbor, Canada. Dr. Guilday, some years ago, acquainted us with American nuns in old time Flanders. No doubt Spain received the fruits of centuries of Catholic planting in the shape of one or other vocation to her cloistered gardens from the flowery promise of Florida; and it is not to be believed that New Mexico, reddest of all our commonwealths in martyrdoms, could have been a desert waste when the Lord sought there in patience through the long epochs of its history for the white flowers of chosen souls. Here is a field for investigation. The day will come when every state will want to know the name of its first born nun. We shall want to learn too who was the first of Spanish descent, of French, of Irish, of German, of Polish, of Italian, and of all the heaven-loved lands; and who was the first pure product of the native races within the convent walls. But Mary Turpin, the lily that sprang up under the shadow of the altar of our Lady of the Immaculate Conception of the Kaskaskia is of particular interest to the readers of this REVIEW. Mother St. Charles’ paper raises an important question in her regard that ought to be settled betimes. Let us address ourselves to it.

While Doctor Shea and Mother St. Charles happily agree in characterizing Mary Turpin as the first American born nun in what is now the United States, they differ widely in locating her chronologically. Their first dates are irreconcilable. Dr. Shea places her birth in 1709, Mother St. Charles suggests 1730 or '31. Here is a discrepancy of twenty one years. Who is right?

The great historian is certainly wrong. The present writer was convinced years ago, after a casual glance at the Kaskaskia Church Records, that a child born in 1709 could not have been the daughter of Louis Turpin and his Indian wife, Dorothy Metchiperouata. But he all too readily surmized that Mary must have been the child of Louis's first wife, Mary Coulon, and only the step-daughter of the Indian. This conclusion unfortunately found its way into an excellent contribution to Illinois history from the pen of one of his friends. Mother St. Charles' statement that Mary, the Ursuline, was born about 1730, and not in 1709, makes it easily possible for her to have been the child of the Indian mother. But a difficulty arises against this solution scarcely less formidable than the one from which we have escaped.

The Kaskaskia church records of this period are fragmentary. They nowhere name our nun, but they do show that Louis Turpin and Dorothy Metchiperouata had a daughter, named Mary who was born, lived, married and died in Kaskaskia, and left behind her a numerous progeny of notable children. Are we to believe that this couple had two daughters, both named Mary?

The Turpin family is a notable one in early French-American history. A slight inspection of its record will remove our difficulty and will prove in other ways altogether profitable. We may glance at an abridgement of Tanguay's genealogy of the family.

TURPIN, Alexander (b. 1641) married in the church of Montreal, his last wife, Catherine D'Or (b. 1641, d. 1683) to whom were born five children; of these

the 2nd child was Elizabeth (b. 1667) married (1683) Raphael Beauvais;

the 5th child was Marie Madeline (b. 1677) married (1701) Noel Le Vasseur;

2nd wife, Charlotte Beauvais, daughter of James Beauvais *dit* St. Jem, parents of 8 children:

the 5th child was Louis (b. May 15, 1694)

the 6th child was Joseph (b. June 21, 1696)

the 7th child was James (b. July 25, 1697)

the 8th child was Mary Madeleine (b. December 18, 1700).

3rd wife, Marie Gautier, daughter of Pierre Gautier *dit* Saguin-
goira (b. 1684);

their only child was Marie Suzanne (b. August 17th, 1705).

Besides the Turpin family we have here introduced three others, all familiar names to the student of Illinois history; Gautier Saguin-
goira, Noel Le Vasseur, and Beauvais St. Jem. A Gautier Saguin-
goira was a close companion of the earliest missionaries of the Kaskaskia; he married an Indian wife, who took in baptism the name Mary Susanne, and Mary Suzanne Turpin, the last named in our table, was godmother of one of their children. Raphael Beauvais *dit* St. Jem and his wife, Elizabeth Turpin, were the parents of John Baptist Beauvais *dit* St. Jem, who was reputed the richest man in Illinois in 1763. He was the purchaser of the Jesuit property in Kaskaskia, after the expulsion of the order from the mission fields. The subsequent financial ill-luck and almost total extinction of his large family has been looked upon by some as an example in this country of that strange temporal punishment that befell the sequestrators of the monastic estates in Europe, of which the Protestant historian Spillman writes so many uncanny details. Beauvais rather saved the Jesuit property from utter extinction than abetted the sacriligious despoilers. Beauvais's strong competitor in this auction sale was Pierre Laclede, who, if he had succeeded in this purchase, would not have been the founder a few months later of the city of St. Louis, Missouri. The third name brought into our genealogical table was that of Noel Le Vasseur. He is not the 19th century Illinois pioneer of identically the same name, the grandfather of the late Father Perry of Chicago. We have introduced him merely because he is the husband of the first of the three Mary Turpins.

For coming to the Turpin family itself the first peculiarity that attracts our notice is that Alexander Turpin had three daughters, all of whom bore the name Mary. The records show that two of them were living contemporarily. This fact removes the most serious difficulty we encountered in accepting Mother St. Charles' narration. For there can be no improbability of Louis Turpin having two daughters named Mary, after we have seen that his father, Alexander Turpin, had three children of that name. Like his father, Louis was married three times. The entry of his second venture in this line is a notable one in the Kaskaskia church registers:

In the year 1724, on the 11th of September, after the publication of the three banns between Louis Turpin, relict of Marie Coulon, and

Dorothy Metchiperouata, relict of Sieur Charles Danis, I, Nicholas Ignatius De Beaubois, religious priest of the Society of Jesus, Pastor of this parish, received their mutual consent of marriage in presence of the subscribed witnesses:

Nic. Ig. De Beaubois. Louis Turpain. Melique. Dartaguiette.
Her mark + Marie Metchiperouata. Legardeur Delisle.
Peltier Defranchomme. Marie Claire. Gradel. (Etc.)

Louis's first wife, Marie Coulon, died at the age of 22. Her only child, a little Louis, had predeceased her, at the age of 2 years, 1 month, and 22 days, as the old missionary carefully writes it.

The Indian woman brought to Louis's home three children of her first espousals. We find record of the baptism of Marie Anne Danis and Charles Pierre Danis, but we are not aware of the existence of Michael until his marriage in June, 1745, where he is inscribed as the son of the deceased Charles Danis and of Dorothy Metchiperouata. His mother was present at the wedding.

Three children, according to the record-books, were born to Louis and Dorothy. These documents know nothing of Mary the Ursuline. Their first child was born, not at Kaskaskia, but at Fort Chartres, on March 9, 1726, and was named Agnes. At a marriage ceremony in 1762 we find that Theresa Turpin is a daughter of Louis and Dorothy. Her husband was Paul Jusseume *dit* St. Pierre of Vincennes. She died shortly after her marriage. The third child was the other Mary, Mary Joseph as she is always called. She was wedded to Francis Derosse in 1750, and it is worthy of note that in the entry her mother is now spoken of as the "late" Dorothy. Her decease occurred then about the time of the noviceship of Mary, the Ursuline, and fits perfectly into the statement of Mother St. Charles that Sister Martha's noviceship was somewhat clouded by the death of her mother.

This very statement shows that sorrow was not Mary's normal condition, neither must we conclude our narrative with a doleful note. Aside from the fact that Metchiperouata seems to mean Grand Merriment or Laughter, we cannot forget that Louis betakes himself to a third nuptial ceremony, and was married to Helen Hebert, daughter of Ignatius Hebert and Helen Danis over at Ste. Anne of Fort Chartres on Laetare Sunday, 1751.

The name Turpin died out in Illinois history at an early date. Louis had no son who grew to man's estate. His brother James died unmarried. The other brother, Joseph, had a son, Francis, who may have moved to other parts. But the blood of Mary Joseph runs in

the veins of almost all the French inhabitants. She was the grandmother of children named not only Derousse, but Aubuchon, Barutel, Cotineau, Deganaïs, Devegnaïs, Prieux, Ravel, Royer, Seguin, Thibault, Thomure-LaSource, as well as Chamberlans at the opening of the nineteenth century. These have multiplied and the land is full of the inheritors of her piety and patience and charity. We are all the heirs of Mary the Ursuline. She has bequeathed us the things of the spirit. We live in the aroma of the countless lilies of Christ that glorify our land, of whom she was the first.

St. Louis.

LAURENCE J. KENNY, S. J.

ARCHBISHOP ECCLESTON OF BALTIMORE AND THE VISITANDINES' FOUNDATION AT KASKASKIA

The Archdiocese of St. Louis owes more than one of its most important religious institutions to Baltimore. Our first resident bishop, Louis William Valentin Du Bourg, himself a distinguished member of the diocese of Baltimore, obtained there the co-operation of the great Order of the Jesuits for his vast educational and missionary plan. The Order of the Visitation, that has for the last seventy-five years taken such a prominent part in Christian education in St. Louis, is the second foundation from the mother house at Georgetown, in the diocese of Baltimore. This first western Convent and Academy of the Visitation was originally founded at the ancient city of Kaskaskia, the cradle, as it may be called, of western civilization. But at the time of the foundation, 1833, the glory of Kaskaskia had departed. Politically, commercially and religiously it was but a shadow of its former self. War, earthquake and flood had done their worst in this once so flourishing region, yet there were remnants of its ancient greatness: the old French families still true to the faith, and a number of American converts. To an enthusiastic soul like Bishop Joseph Rosati the prospects of religion among such a people must have appeared very bright, indeed, if he could only succeed in establishing among them some religious institution that would attract and at the same time elevate the female portion of the population. A colony of Visitandines was obtained from Georgetown, District of Columbia, and eight sisters and postulants set out for Kaskaskia on April 17, 1833. Their names are given in the very interesting article by Miss Helen Troesh in the January number of the *ILLINOIS CATHOLIC HISTORICAL REVIEW* as the "First Convent in Illinois."¹ There is a note of apprehension, an undertone of fear in the account of the journey as given by Sister Mary Josephine Barber. "Father Abell," she says, "gave us a very gloomy description of Kaskaskia,

¹ Mother M. H. Agnes Brent, Sr. M. Genevieve King, Sr. M. Gonzaga Jones, Sr. M. Ambrosia Cooper, Sr. M. Helen Flannigan, Sr. M. Isabella King, Sr. M. Josephine Barber, Postulants, and Sr. Catharine Rose Murray, Lay Sister. Of these Sr. Ambrosia and Sr. Gonzaga died at Kaskaskia, in 1837.

telling us that we would all die of pleurisy the first winter—which was not very far from the truth.”²

The guide and protector of the little band, Mr. Richard Queen, a brother-in-law of Sister M. Genevieve, described Kaskaskia “as a poor, miserable, out-of-the-way little place,” which statement affected that the sisters were quite discouraged and “wanted to go back” (to Georgetown Convent). Had it not been for Mother Agnes and Sister Gonzaga they undoubtedly would have returned.”³

When the Sisters at last arrived in Kaskaskia, they could not believe that they were within the town, the houses being so low, of log or frame, so far apart and hidden among the trees. Sister M. Josephine gives us a vivid pen picture of the adversities that met them, of the sleepiness of the village, of the apathy of the most of its inhabitants, of their own struggles and sacrifices and losses. Yet it is well that the Sisters’ courage did not sink under their continued disappointments. It would have been a pity if they had left the place, as they were sometimes tempted to do, before God, by one of his mysterious providences, called them to a more grateful field of labor in St. Louis.

It is to the credit of the Visitandines that they remained in their appointed place until an act of God, the great flood of 1844, destroyed every prospect of the doomed city, and an almost miraculous interposition saved the sisters themselves from imminent destruction and brought them to St. Louis.

Hard as the lot of these good religious was, they had a number of devoted friends among the laity as well as the clergy. The Menard family, the Morrisons and others of Kaskaskia, Fathers Condamine, Roux and St. Cyr, Bishop Joseph Rosati, of whose diocese Kaskaskia was then a part, and we add the revered name of Archbishop Samuel Eccleston of Baltimore.⁴

² Cf. Helen Troesch, *The First Convent in Illinois*, ILLINOIS CATHOLIC HISTORICAL REVIEW, Vol. I, No. 3, p. 353.

³ Cf. *The First Convent in Illinois*, p. 354

⁴ Most Reverend Samuel Eccleston, fifth Archbishop of Baltimore, born in Kent County, Maryland, June 27, 1801, a convert from the Episcopal Church, ordained April 24, 1825. Made Coadjutor to Archbishop of Whitfield on September 14, 1834, and on the death of Archbishop of Whitfield, in October of the same year Archbishop of Baltimore. He presided over five Provincial Councils the last of which (the Sixth) Provincial Council of Baltimore he chose “the Blessed Virgin Conceived without Sin” as the patroness of the United States. Archbishop Eccleston died at Georgetown in a house adjoining the Monastery of the Visitation, April 22, 1851.

We have made a long detour before bringing the name of Archbishop Eccleston in connection with the Visitation Convent at Kaskaskia, but what we have said so far is necessary to set the contents of the good prelate's letters in the proper light. The correspondence of Archbishop Eccleston with Bishop Rosati in regard to the Visitandines of Kaskaskia covers the period from May 27, 1836—April 21, 1839, and gives very interesting sidelights on Sister M. Josephine's historical sketch. Devoted to the contemplative life and interior mortification in the spirit of St. Francis De Sales, the early Visitandines of Kaskaskia were still human, in as far as they keenly felt, at times, the hardness and almost hopelessness of the struggle in which they were engaged. What makes Bishop Eccleston's letters so interesting is that they reflect, as in the mirror of a great soul, the struggle between nature and grace, between high ideals and hindering circumstances, as manifested in the history of Kaskaskia Convent. No very important events are recorded, but everywhere we recognize in the writer a man of deep, grim piety, zeal for God's honor, and a keen perception of human nature, a safe guide as well as a kind-hearted father.

We shall give these letters without any modification or abridgment, adding here and there an explanatory note. By way of introduction we will give a letter by the Reverend W. Mathews of Washington, District of Columbia, written in behalf of the Sisters at Georgetown and of His Grace of Baltimore:

RIGHT REVEREND SIR—In compliance with the request of the Sisters of the Visitation Convent, I have the honor to address you in answer to the letter they recived from Your Right Reverence a few days ago, in relation to the contemplated establishment of a portion of their Sisters in your diocese. The acting mother has selected for this colony six sisters, one lay sister, and a young lady brought up at the Academy, who will become a sister later—in all eight. The Superior of the Jesuits⁵, who has been at Kaskaskia, says the traveling expenses will be at least sixty dollars apiece—making in all, including the gentleman who will accompany them, \$540. If you could send forward a clergyman to accompany the sisters, and the means of defraying the necessary traveling expenses, it would be very gratifying to the sisters, as they are in debt for the building newly erected, and the Archbishop's opinion is they cannot spare a cent at

⁵ Reverend Peter Kenny, S. J., was at Kaskaskia and St. Louis in the Spring of 1832. After his return to Georgetown he wrote a very pleasant letter to Bishop Rosati. Among other things he writes: We had a most pleasant passage in the Steamer. No shoals, or sands, or snags, or sayers, or bursting boilers annoyed us. I enjoyed a singular pleasure, not before experienced, that of sailing from the mouth of the Ohio to Louisville, close under trees, which were still five or six feet in the water. . . ."

present. However, as you have said the expenses shall be paid, it is sufficient for them to exert themselves in favor of the establishment, and if I should not be able to accompany them, some other person will be procured for that purpose; and they will take their departure hence, between the tenth and fifteenth of April next. They expect, however, to hear from you before that period. The colony will consist of very excellent members, well qualified to conduct a large establishment. The first, Sister Agnes, was formerly mother and would certainly be elected again to that station if she remained here till the Ascension. I congratulate your Right Reverence on this important acquisition to your diocese.

With very great respect, I am your very humble servant,

W. MATTHEWS.

Washington City, March 17, 1838.

The journey of the Sisters to Kaskaskia, their early trials and labors, and their spirit of humility and selfabnegation, are graphically described by her, whom Father Matthews mentions as the young lady about to become a member of the Order, Sister M. Josephine. Three years had passed since the opening of the convent. The first zeal has been somewhat reduced, not extinguished. Archbishop Eccleston writes to Bishop Rosati:

BALTIMORE, May 27, 1836.

RIGHT REVEREND AND DEAR SIR—I deem it proper to inform you that I received some time ago letters from Sister Genevieve and Sister Ambrosia of the House of the Visitation at Kaskaskia expressing great discontent at their present situation and earnestly requesting my permission for them to return to the Mother-House at Georgetown. These poor sisters write under great excitement and without assigning the grounds of their disquietude insist upon being recalled. This I have declined to do, and see nothing that indicates it to be the wish of Almighty God. They are obviously too much troubled and excited to view things in their proper light. Besides, if these transfers and returns be once easily admitted, all the foundations, as well as the Mother house, will be kept in a state of endless fluctuations and anxiety. Every discontent or trial permitted for the sanctification of the individual will be considered as sufficient to go from one house to another, to the great detriment of the good order of the respective communities. May I therefore, Right Reverend and Dear Sir, request you to use your paternal influence to pacify these two sisters and convince them that change of place is not accompanied by change of feeling and dispositions. I have written to them that I cannot consent to their return to Georgetown and have earnestly requested them to open themselves unreservedly to you and to seek for peace in blind obedience to their superiors.

I must before long think of writing to my episcopal brethren in relation to the convening of the next Provincial Council. I should be much indebted to you for any suggestions respecting the matters to be treated or any observations which might properly find a place in the circular of invitation.

Recommending myself and my flock to your holy Sacrifice, I am in Xto.,

Your most respectful and devoted servant,

+ SAMUEL, ARCHBISHOP OF BALTIMORE,

Right Reverend Dr. Rosati.

During 1837 Sister Genevieve's name is no longer on the list of the Visitandines at Kaskaskia. She, more than any other member of the community, seems to have been influenced by the discouraging account of Kaskaskia given to the Sisters by her brother-in-law, Richard Queen. Sister Ambrosia persevered until her death, which occurred October 2, 1837, shortly after the Community had taken possession of their new house. The new house (September 2, 1837) seems to have added to the sorrows of the sisters, as these of their number died within its walls in quick succession: Harriet Pennington, Postulant, † September 4; Sister M. Ambrosia, choir nun, † October 2; and Sister M. Gonzaga, choir nun, † December 3.

By the end of 1837 only five of the original Sisters of the foundation remained, but others had already taken their place, namely Sister M. Austin Barber, Sister M. Clare, styled "Associated" in the List of 1837; Sister M. Veronica, Lay Sister; Margaret Couch, Postulant; Mary de Chantal, Novice of the White Veil; Mary Beatrice, Novice of the White Veil; Sister M. Philomena, Lay Novice; Sister M. Eulalia, Touviere (Portress). The following letter of Archbishop Eccleston will throw some light on these changes:

GEORGETOWN, D. C., AUGUST 9, 1836.

RIGHT REVEREND AND DEAR SIR—I avail myself of the kindness of the very Reverend Borgnia^a to answer your most acceptable letter. This gentleman has now the esteem and regard of all who have had the pleasure of making his acquaintance. Even the good nuns, whom he has plagued out of their lives, find only one fault with him, that is, his perseverance in suing for subjects for Kaskaskias. You could not, in the United States, have selected a more able and pertinacious suppliant. When he first presented himself, I told him that I would force none to leave the Motherhouse; but that I would give my sanction to any choice (with the exception of one or two individuals) on which he and the mother and her councillors could agree. He has succeeded better than I expected; as he has obtained Sister Mary Austin Barber, one of the best members of the house. He is still strenuously engaged in begging, but, it seems, to very little purpose. In fact, although this community is pretty numerous, there is more than a due proportion of sisters rendered useless by age or infirmity.

Your valuable note for the P. Council, I have read with the greatest interest. What you say of regulars who will not accept congregations unless the church property belong to themselves, is an evil which we shall feel more and more seriously, unless it be arrested by the proper authority. As you allude to the litigation between nuns and ecclesiastics, can you give me any information respecting the presnt state of the Clarists at Detroit. Do you know anything about their difficulties with their Right Reverend Provincial? The question is not put through idle curiosity.

I am most sensibly concerned to hear that your health has become somewhat

^a Reverend Philip Borgnia mas Vicar-General for Bishop Rosati.

delicate. How would a little excursion to the East agree with you, even before the meeting of the Council? Be assured that in Baltimore you will want nothing that the solicitude of the most affectionate friend can minister. Besides, we may talk over and mature things for the spring.

Recommending myself to your most holy sacrifices,

I am most faithfully yours,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

The Third Provincial Council of Baltimore assembled April 16, 1837. Bishop Rosati was, perhaps, the most distinguished member of the Council. No doubt the troubles and prospects of Kaskaskia were the subject of his conversations with the authorities at Baltimore and Georgetown. The affairs of the convent at Kaskaskia were improving, but not as much as had been expected. There was the ever-increasing debt that frightened the sisters; and then the insufficient number of teachers for the Academy and the Orphan Home. In 1837 the Academy had fifty-seven young lady boarders and about twelve day scholars. The number of orphan children was eleven. Good work was being accomplished, but the means of the Sisters were not in proportion to the demands made upon them. Bishop Rosati had financial troubles of his own, heavy debts and constant appeals for help from his priests and sisters. But the good bishop never allowed himself to be disturbed in his plans by any spectres of debt. His trust in God and good people was unlimited. Consequently he touched but lightly on the Convent's financial embarrassment, which really was not so very serious, as long as Colonel Pierre Menard was among the living; but the suggestion that more sisters were needed to carry on the good work roused him to renewed efforts; as appears from Archbishop Eccleston's next letter:

BALTIMORE, Purification B. V., 1838.

RIGHT REVEREND AND DEAR SIR—Letters have been lately received at Georgetown from the Visitation convent of Kaskaskias, with the substance of which I think it for the advantage of both houses that you should be made acquainted.

Sister M. Austin, in a recent letter, gives the most gloomy picture of their temporal concerns and embarrassments. Immense debts and no means or prospect of paying them! Everything depending on Colonel Menard; their property is at his mercy, and, should he die without relieving them, which he has never

¹ Col. Pierre Menard was a native of Canada, and came to Kaskaskia about 1795 and engaged in the Indian trade. He was a man of intelligence, upright and honorable. He was elected the first Lieutenant-Governor of the State of Illinois, serving from 1818—1822. Cf. *Western Annals*, 764. The County of Menard on the Sangamon River was named in honor of him, "and the name could not have been more worthily bestowed." *A History of Illinois* by Governor Thomas Ford, Chicago, 1854, p. 45.

promised to do, they would find themselves in difficulties inextricable, etc., etc.

Sister Helen is not less doleful on another subject. She states that just before commencing her letter, they had held a council and consulted the Reverend Father Roux and had come to the conclusion that if the Convent of Georgetown could not send them some other sisters to assist in their Academy, they would be obliged to make over their little property to Colonel Menard and return to the house of their profession.

I deem it the more urgent to put you in possession of these matters as Sister M. Austin says expressly that you are not acquainted with the situation of their temporal affairs, and that they had always forbore communicating it to you for fear of giving you pain. I trust that these representations have taken a little of their coloring from the fears and imaginations of the good sisters. However I feel that I have done but my duty in giving them to you such as they made them.

The good Bishop of Boston (Benedict Joseph Fenwick) has been with us for a fortnight. We have been working on the Catechism and I hope in less than two months to send you a proof-copy.

I am with sincere respect and affection,

Yours in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

(You have doubtless heard that the venerable Bishop of New York (John Du Bois) has been struck with apoplexy and paralysis and his recovery is nearly despaired of.)

Affairs looked gloomy indeed; but Bishop Rosati never lost courage: Kaskaskia must have more Sisters. The good Archbishop of Baltimore answers:

GEORGETOWN, February 8, 1838.

RIGHT REVEREND AND DEAR SIR—One of the objects of my visit to this place was to ascertain how far I could gratify my own wishes in complying with yours. I have made inquiries and my first impression is confirmed as to the impossibility of acceding to your request at this time. Had your letter reached me before the foundation at Baltimore had taken place, my respect and attachment to you would have induced me to postpone my own establishment.

But eleven Sisters have already been transferred from the Motherhouse to Baltimore and the number is not sufficient for the purpose. The community of Georgetown is in great straits for want of new subjects. The house is filled with invalids who cannot be sent on a mission, and most of those who are employed in active duties are in delicate health. I feel assured that there is no academy in the country in which the teachers have a more arduous time than in this.

I assure you, however, that whenever it may be in our power, good will shall not be wanting to oblige you.

I am glad to find from your letter that you are better acquainted with the temporal necessities of the monastery at Kaskaskia than we had been led to suppose. Sister Mary Austin stated that you had not been put in possession of the real state of things, through the delicacy of the sisters, who rather preferred to suffer than to cause you uneasiness.

I am most affectionately yours in Xt.,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

In the meantime Bishop Rosati had made another appeal to Archbishop Eccleston as well as to the Superior at Georgetown in behalf of the Academy at Kaskaskia. The reply was not very encouraging:

BALTIMORE, April 7, 1838.

RIGHT REVEREND AND DEAR FRIEND—Your very earnest letters calling for additional aid from the Monastery of Georgetown have been on all sides respectfully and cordially received and considered. Had the necessities of Kaskaskias been made known before the foundation at Baltimore had been made, I doubt not that your appeal would have been successful. But, as the Motherhouse has recently lost eleven of its hopeful, if not very efficient members, you may imagine that they are not in a condition to furnish new levies. I know the wants of the Academy of Georgetown and the personal resources of the monastery, and can most solemnly assure you that they cannot, in conscience, spare *one* teacher. The sisters have written in detail to the Convent at Kaskaskias.

Would it not be better for your community to wait for a year or two until Providence enables the Motherhouse to come to their assistance? There is now no prospect of them being enabled to do it in that time; but a cordial, affectionate and considerate correspondence between the two monasteries will prepare minds for the arrangement whenever it may be practicable.

I write to you in haste and must omit many things which I wished to communicate to you.

Recommending myself to your holy Sacrifices, I am respectfully and affectionately,

Your brother in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

But all good things come to him that waits and prays. The next letter holds out new hope to Bishop Rosati and his Visitandines at Kaskaskia:

GEORGETOWN, January 3, 1839.

RIGHT REVEREND AND DEAR SIR—Annexed is a circular which I have been directed to forward to the Prelates of the Province.

The good sisters of the monastery having lately received a number of excellent postulants, have been devising some plan to comply with your earnest request that they should send assistance to Kaskaskias. They think that they can make up a little colony and have accordingly sent their names, with other particulars, to their sisters of Kaskaskias.

I need not add that I feel much pleased in encouraging them, from a desire to oblige you. But as I have had great difficulty about the foundation near Mobile and have been brought into unpleasant collision with Bishop Portier, in consequence of his having sent back to this house several sisters whom I had not recalled, and whom he could not, according to the rules of the Order, dismiss without the authorization of the Superior of the house of Profession. I have advised the sisters to send out no subjects to any foundation without an express understanding with the bishop, that they shall not be sent away except when recalled by the ecclesiastical superior of the house of Profession. So far, my Right Reverend and Venerable Friend, as you are concerned, I should feel little

hesitation in waving this point. But as we both hold our lives by so precarious a tenure, I would thank you, in case you accept of the promised colony, to send me in writing your acquiescence in the rule above-mentioned by which no sister, originally sent from this house, can return to it without being recalled by its ecclesiastical superiors.

Wishing you the blessings of the holy Season, and many, many years added to your invaluable life, I am

Respectfully and affectionately yours in Christ,

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

BALTIMORE, April 21, 1839.

RIGHT REVEREND AND DEAR SIR: Before I received your very acceptable letter of the 4th inst, mine must have come to hand, informed you that I had made the good sisters at St. Joseph's acquainted with your earnest wish and expectation to have new subsidies. And I was obliged to add that, with the best intention on their part, they could hold out but indifferent prospects of coming to your aid. I wish that I could send you an extract from a letter which I received this morning from Mother Rosa, exhaling her pious heart on the subject of the wants of branches *already* formed, but threatened with dissolution in consequence of the impossibility of supplying them with sisters.

Nor can I speak more favorably of the case of Sr. Isabella. As branches of the Visitation are multiplied, what will become of the spirit of discipline of the Mother-house, if every sister who becomes discontented or troublesome can be returned on their hands? I must confess that I would rather, for the good of religion, see the establishment obliterated from my diocese. May it not have happened, my venerated and my dear Friend, that some sisters of Kaskaskia have exaggerated the evils of the monastery? No one has greater respect and esteem for good Sr. M. Austin than I have. But if your information comes from her, either directly or indirectly, I deem it proper to say that her too active zeal is liable to cast a very strong coloring over her predilections or aversions. And with all her truly valuable qualities, she has too much perspicuity in discovering, and too much freedom in dilating on the real or imaginary defects of her Mother Superior.

I am, most respectfully, and let me say, most filially yours

+ SAMUEL, ARCHBISHOP OF BALTIMORE.

This is the last letter of Archbishop Eccleston in regard to the Visitation Convent at Kaskaskia. Under Mother Seraphine Wickham, who became Superior in this year, 1839, the Academy rose to a high degree of efficiency, a circumstance that seemed to promise fulfillment of Father Benedict Roux' prediction in 1838: that the "Convent and Academy of the Visitation would, by its celebrity, immortalize Kaskaskia."

But the great flood of 1844 tolled the death-knell of the Visitation Convent at Kaskaskia, which, however, was to rise again in a new place, under more favorable circumstances. During the eleven years much good had been accomplished among the people of Southern Illinois; this might and ought to form the theme of another article,

for which abundant material is available in the Archives of the Catholic Historical Society of St. Louis, and of the Visitation Convents of Georgetown and St. Louis. For us the main portrait of interest was that the Sisters remained at their post of duty until Providence relieved them, and that their perseverance is owing next to the influence of grace to the wisdom, firmness and paternal solicitude of Archbishop Samuel Eccleston of Baltimore.

St. Louis.

REVEREND JOHN ROTHENSTEINER.

Illinois Catholic Historical Review

Journal of the Illinois Catholic Historical Society

617 Ashland Block, Chicago

EDITOR IN CHIEF

Joseph J. Thompson.....Chicago

ASSOCIATE EDITORS

Rev. Frederick Beuckman.....Belleville	Kate MeadeChicago
Rev. J. B. Culemans.....Moline	Rev. Francis J. Epstein.....Chicago
William Stetson Merrill	Chicago

COMMENDATION OF MOST REVEREND ARCHBISHOP GEORGE W. MUNDELEIN

This publication is one we can be proud of. It is gotten up in an attractive form and its contents are interesting and instructive. I have been complimented on it and have heard it praised in many quarters. * * * The Society should receive encouragement from every source, and all who possibly can should enroll in its membership. * * * I need not add that your work has not only my blessing, it has my encouragement. It has every aid I can give it.

EDITORIAL

Plans and Methods—Plans are valuable if they are workable, and it is usually better to try them out first before advertising them. Accordingly, we haven't stated much about plans or methods for the conduct of the ILLINOIS CATHOLIC HISTORICAL REVIEW, yet nevertheless we have made some attempt at following certain plans.

At the outset we took into consideration the general character of matter that would be thought suitable for our columns, and weighed the considerations for and against the re-telling of historical incidents that had already been told. If an event has been told so frequently as to become familiar, there is a tendency to accuse one who retells it of threshing over old straw and sometimes of failure even to retell it as well as it has been told. In this connection, we were led to the conviction that the Catholic history of Illinois was in a large sense a new subject, one never before written upon. It is true that fragments of Catholic history relating to Illinois have appeared now and again in various publications, but no particular publication has ever before been devoted to the Catholic history of Illinois.

Unless, therefore, we wish to make such matter as we publish concerning Catholic history in Illinois fragmentary and scattered as has been done in the past, we are obliged to consider the entire subject and consequently to include within the purview of our activities the whole of the subject. We cannot do that, however, without some repetition, and hence if we are subject to criticism for repeating, it seems that we must remain so.

Accordingly, every important fact relating to the Church, its work and its

members and their relation to the rest of the world has a proper place in the columns of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Understanding the complexities and even the magnitude of the subject, we have appreciated that the Catholic history of Illinois cannot all be told at once; that important facts will come to light from time to time and that it is only by lapse of time that the substantial body of the Catholic history of the State can be built up.

From the information available, however, we can construct outlines to be filled in and developed as facts are disclosed. With that end in view, and as a chain of connection, for example we have carried through the several issues of the ILLINOIS CATHOLIC HISTORICAL REVIEW a short analysis of the history of the Church in the State. In the July, 1918, number, the first one issued, we gave the story of the Jesuit missionaries who were first in the order of time, and of the manner in which they established the Church. In the October, 1918, number we dealt with the missionaries contemporary with the Jesuits and their work in planting the Church. In the January, 1919, number we told the story of the Church in the transition period, briefly, of course, and only in outline. In the April number, 1919, appears a brief story of the development of the Church after the organization of the Chicago diocese down to date. In these four numbers, therefore, will be found what (possibly by courtesy only) might be called a brief history of the Catholic Church in Illinois. If it be but an outline, it has the value of a beginning and furnishes a starting point from which to commence to fill in important and interesting details.

Already, even in the first number, our contributors began the process of filling in these details; the scholarly articles of Father Gilbert J. Garraghan, S. J., detail particulars of the establishment of the Church in Chicago which have been added to and supplemented by the letters of Bishop Quarter edited by Father Francis J. Epstein; the very able series of contributions begun in the January, 1919, number on the Lazarists in Illinois by Father Charles L. Souvay, C. M., and the numerous contributions relating to separate events or personages connected with the history of the Church all answer to that purpose.

Beginning with the second year of the magazine we have in mind a somewhat similar analysis or outline for racial elements in our Illinois Catholic history, but it is perhaps better to reserve expression upon that until such time as we can speak more of what has been done than of what is to be.

We are encouraged to believe that our work, whether kept sufficiently within correct plans or otherwise, has met with approval, and we sincerely appreciate the splendid measure of support and co-operation accorded our efforts.

Affiliating Societies.—Every society, club or organization whose members are interested in history (and what member is not?) is invited and urged to affiliate with the ILLINOIS CATHOLIC HISTORICAL SOCIETY and participate in its campaign to unearth every scrap of history pertaining to the Church in Illinois and the interior of the country by the arrival of the 250th anniversary of the founding of the Church in Illinois by Marquette, viz: April 11, 1925.

Upon the observance of that great anniversary it is hoped that we will have gathered all the sources and put into permanent form the complete record of these pregnant two hundred and fifty years.

How valuable the many societies, clubs and organizations may be in this work needs no demonstration or elaboration. If every state organization will affiliate and appoint a State Historiographer and each local branch, society or club shall do the same and all will keep in touch with the ILLINOIS CATHOLIC HISTORICAL SOCIETY we will be able to go over the field with a thoroughness that will insure not only satisfaction but precision as well.

This work is comprehensive and involves not only effort but expense, but by parceling out both the work and the cost of it can be encompassed. We are sure the societies can be relied upon to assume a part of each.

It would perhaps be inadvisable to try to fix too rigidly terms of affiliation, but a reasonable arrangement on the basis of membership seems to be a contribution to the cost of fifty dollars per annum by state societies or branches having a membership of less than twenty-five thousand and at least one hundred dollars by societies having a membership of twenty-five thousand or more. For local societies, branches, clubs or organizations a contribution of at least five cents per member per annum. This burden would be so light as not to be felt, but the contributions added to the other sources of revenue of the society would aid materially to the accomplishment of this extremely important work.

A necessary incident of this arrangement would be the acknowledgment of affiliation and the maintenance of a directory of affiliating societies, organizations and clubs in the columns of the ILLINOIS CATHOLIC HISTORICAL REVIEW.

Patrick Henry's Religion and Nationality.—Patrick Henry was the first Governor of Illinois. He approved Clark's plan of conquest of the Northwest and co-operated with him in his campaign.

Most of Henry's biographers make him of Scotch descent, and though he is sometimes called Puritan and New Englander he is not often classed religiously.

A friend of the ILLINOIS CATHOLIC HISTORICAL REVIEW asserts that he will produce indisputable evidence that the Henry family is from the north of Ireland, and originally Catholic. The following extract from Margaret Vowell Smith's *The Governors of Virginia* sheds some light upon Henry's religious feelings:

"In connection with the religious character of Patrick Henry, the following extract taken from a letter written by the Reverend Mr. Dresser, who had charge of Antrim Parish, Halifax County, Virginia, from 1828 to 1838, is interesting. Mr. Dresser says:

He ever had, I am informed, a very great abhorrence of infidelity and actually wrote an answer to Paine's *Age of Reason*, but destroyed it before his death. His widow has informed me that he received the communion as often as an opportunity was offered, and on such occasions always fasted until after he had communicated, and spent the day in the greatest retirement. This he did both while Governor and afterward.

These facts are corroborated by this extract from Mr. Henry's will, viz:

"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they have that and I had not given them one shilling, they would be rich; and if they have not that and I had given them all this world, they would be poor."

The Use of Illustrations. We have been using cuts in the ILLINOIS CATHOLIC HISTORICAL REVIEW to a greater extent than some other historical publications and a word of explanation may not be amiss.

Were we obliged to pay for all the cuts we use, good business might not justify us in using so many. But by the courtesy of our friends we have been able to obtain many cuts, which, though used before in some other connection, have an added interest when used in our columns to illustrate some fact that needs to be impressed.

With the issuance of the fourth number, completing the first volume, it is interesting to look back over the several numbers and note how the history of the Church has been recorded in pictures. In the first number will be found the likeness of Father Marquette, the founder of the Church in the state, and a cut of the cross marking the spot where he spent the winter of 1674-5. In the second number will be found a cut of Father St. Cyr, who established the first church in Chicago, and the church structure he built, as also the picture of Bishop Rosati, under whose episcopal jurisdiction the territory then was, and Father Badin, one of the earliest priests to visit the region. In the third number appears the likenesses of all the non-resident bishops who exercised jurisdiction over the territory, and in the present number portraits of all the bishops of the province of Illinois.

Other cuts designed to impress particular facts have been used we think to advantage, and although some question has been made as to the propriety of using cuts in a purely historical journal, we have had many letters and messages of commendation for this feature of the REVIEW, a paragraph from one of which, written by one of the ablest historians of the Middle West, will illustrate the point:

"The last number of the ILLINOIS CATHOLIC HISTORICAL REVIEW was surely a thing of beauty. What splendid photographs! Please keep to that style. Don't let Catholic history become synonymous with broken fragments of what once was art."

Aside from the touch of attractiveness the cut gives, we are persuaded that it helps to impress facts which may profitably be remembered.

March, April and May Memorable Months in the History of the Church in Illinois and Chicago.—The springtime of several years brought fruitful results from the bounty of the Church to Illinois and Chicago.

During the late days of March and early in April of the year 1675 Father James Marquette, barely able to move about, made the extremely difficult journey from the cabin on the bank of the south branch of the Chicago River, where he had spent the winter of 1674 and 5, to the village of the Kaskaskia Indians then located on the Illinois River near what is now Utica in La Salle County. Arriving there on the 7th of April he made necessary preparation, had an altar constructed, and on the 11th (Maundy Thursday) established the Church in Illinois and planted the Mission of the Immaculate Conception of the Blessed Virgin, which was removed in 1700 and in 1721 became the parish of the Immaculate Conception of the Blessed Virgin and still exists in Randolph County.

Though the site of Chicago was frequently visited by missionaries after Marquette's sojourn here, it was not until 1833 a congregation was regularly established. On April 17th of that year Bishop Joseph Rosati of St. Louis assigned Father John Mary Iranaeus St. Cyr to Chicago with directions to

organize a parish, and Father St. Cyr arrived in Chicago May 1, and on May 5 celebrated Mass, the beginning of "Old St. Mary's."

Exactly eleven years later, May 5, 1844, seventy-five years ago, Right Reverend William Quarter arrived in Chicago and said his first Mass in the diocese.

There were, too, some sad events in Church history in these months. On March 25, 1736, Palm Sunday, Father Antonius Senat, S.J., of the Illinois mission, while acting as chaplain of the French Illinois forces opposing the Indians, was with the Governor D'Artaguet, Vincennes, and others burned at the stake by the foe who gained a temporary victory.

At a much earlier date, May 19, 1680, good old Father Gabriel de La Ribourde, Recollect, was killed by the Kickapoo Indians at a point on the banks of the Illinois River near what is now Morris, the first to shed his blood upon the soil of Illinois for the faith.

Anniversaries of these events are crowding upon us. The present is the seventy-fifth anniversary of the establishment of the Chicago diocese. The two hundred and fiftieth anniversary of Father Marquette's voyage of discovery (1673) and of the establishment of the Church in Illinois by him (1675) are approaching and will no doubt elicit much interest.

ACKNOWLEDGEMENTS

We are under obligation to several interested readers for books, documents, and letters.

Reverend A. Zurbonsen, pastor of St. Mary's Church, Quincy, Illinois, has kindly sent us several valuable publications including an account of the Diamond Jubilee of St. Joseph's Church, Fort Madison, Iowa. This charming booklet contains not only a history of the beginnings of the church in Fort Madison and other places in Iowa, but also that of Moline and Rock Island, Illinois.

Other books sent us by Father Zurbonsen are a *Souvenir of the Golden Jubilee of St. Mary's Church, Alton, Illinois*, giving an account of the early days of the Church in Alton; *Life and Works of Reverend F. A. Ostrop*, one of the pioneer priests of Alton; and the *Golden Jubilee of St. Mary's Congregation in Quincy, Illinois*.

Mr. Val Mulkey of Metropolis, Illinois, son of Justice of the Supreme Court of Illinois, John H. Mulkey, deceased, has sent us some valuable papers concerning his illustrious father, amongst which are a copy of *The Cairo Bulletin* of October 15, 1905, containing the proceedings of the Alexander County bar on the death of Judge Mulkey; a copy of the *New York Freeman's Journal* of July 22, 1905, containing a very complete obituary notice of this distinguished Irishman and convert.

Mr. Mulkey also sent us some very interesting correspondence between his father and the great Father Lambert, who so successfully combatted Robert Ingersoll's atheism.

The copy of the *New York Freeman's Journal* sent us by Mr. Mulkey also contains Colonel John F. Finerty's great address on *The Irish Brigade*.

Our readers can plainly see that such books and papers are very valuable to us.

We beg every reader to become a collector of this kind of material and send it to us.

BOOK REVIEWS

The Frontier State, Volume II of the Centennial History of Illinois, published by the Illinois Centennial Commission. Theodore Calvin Pease, author, Clarence Walworth Alvord, editor-in-chief.

The Frontier State, Volume II of the Centennial History of Illinois, is just from the press, and is in many respects a charming volume. The publishers have hit upon a suitable and presentable form, and the size, style and makeup are attractive.

The author, Mr. Theodore Calvin Pease, has come very near disproving the theory that books cannot be written to order. If this volume is a safe criterion by which to judge those that are to follow, citizens of Illinois can rest secure in the belief that we are to have a very valuable State history.

It is not at all hard to realize the difficulties under which the writers of the several volumes of the Centennial History labor. Each is circumscribed in various ways. In the first place, the writer is confined to a distinct period and must not trench upon the duties of his fellow worker of an earlier or later period. Again, there are limitations upon the space or the number of words to be employed; then, too, it was necessary to formulate an extended series of rules as to treatment generally and of specific topics. It will be necessary for the reader to keep in mind therefore, that the authors of the Centennial History have not the free hand which the ordinary chronicler may exercise.

Mr. Pease deals in his volume with the period from 1818 to 1848, and in treating that period divides his work into twenty-two chapters as follows: The Land and the People; The New State Government, 1818-1828; Ten Years of State Finance; The Convention Struggle; The War on Ninian Edwards; The Rise of Jacksonian Democracy; State Politics, 1830-1834; The Last of the Indians; The Settlement of the North; The Internal Improvement System; The Wreck of the Internal Improvement System, 1837-1842; The Struggle for Party Regularity, 1834-1838; The Whig and Democratic Parties; The Convention System; The Passing of the Old Democracy; State Politics, 1840-1847; State and Private Banking, 1830-1845; The Internal Improvement System: The Solution; The Split of the Democratic Party, 1846-1848; The Mormon War; The Slavery Question; Illinois in Ferment; Social, Educational, and Religious Advance, 1830-1848.

In one respect *The Frontier State* is a most remarkable book. It would not be incorrect to say that it was a newspaper chronicle of the period treated. The footnote references are nearly all from newspapers published in the State, surrounding states or the country at large. This is a novel method of history writing, and the newspaper, while a capital instrument for learning contemporary thought, has not heretofore (especially the rather low grade newspaper that naturally belonged to the pioneer period) been utilized to any great extent as a source of history. It must be confessed, however, that Mr. Pease has given us a most interesting review of the contents of the newspaper press throughout the period of which he writes. The writer of this review, while not finding fault, cannot help feeling some regret that other existing source material was not drawn upon somewhat more extensively in addition to that of the newspapers.

Mr. Pease must be given credit for having touched almost every feature of life, circumstances and conditions during the period of which he writes and with handling many of those features with extreme skill. It will perhaps be agreed that he has far out-classed all other writers in his treatment of the politics of the period assigned to him..

Those who respect the memory of Elias Kent Kane and Thomas Ford will appreciate the high place assigned these two statesmen in this book. While Mr. Pease has not said so in so many words, his recital of facts clearly makes them the choice of the public men of the period.

He has also succeeded well with the difficult and the more or less dangerous subject of nationalities and has written rather meritoriously of the religious situation.

With respect to the banking and internal improvements so tumultuous during a greater part of the period of which he writes, we think he has not been quite so happy. One must not, however, overlook the extreme difficulty of a satisfactory treatment of the very greatly tangled financial and internal improvements affairs.

Mr. Pease has done the ILLINOIS CATHOLIC HISTORICAL REVIEW the honor to credit it, and especially the article of Reverend Gilbert J. Garraghan, S. J., appearing in the July and October, 1918, numbers under the heading of "Early Catholicity in Chicago," as his authority for what he says concerning the progress of the Catholic Church. He also states some other well-known facts with reference to the importance of the Church.

Merely stating facts, Mr. Pease draws a distinction between the Irish and the English settlers in this early period. He says:

In 1850 there were 28,000 Irish in Illinois. Their Celtic adaptability, facility and enthusiasm tended to their rapid assimilation into the general population. (p. 396.)

Respecting the English settlers, numbering 18,600 at that time, he says:

They were not the most happy and successful settlers. Adaptation to life on the prairies was difficult.

and quotes from Pooley, *Settlement of Illinois*, as follows:

Their minds were hampered with prejudices in favor of the customs and habits of the mother country which combined with the lack of those qualities that make good pioneers, kept the English from being classed with the successful settlers of the new country. (p. 397.)

As one reads more and more of State history as it has been written, even including this latest volume, one cannot help wondering why he does not read more of James Shields. His memory does not seem to draw as favorable mention as his career would seem to justify. To instance: he was very active in Illinois during much of the period of which Mr. Pease writes. He came to Kaskaskia in 1832 and was one of the most conspicuous figures in the State during the rest of the period. He was elected to the legislature in 1836, became Auditor of State in 1839, Justice of the Supreme Court in 1843, Commissioner General of the Land Office at Washington in 1845 which he resigned expressly to take part in the Mexican War "In the field" as he expressed it. For that purpose he was on the first day of July, 1846, commissioned Brigadier-General by President James K. Polk. He served with distinction under Taylor, Wool and Scott and gained the brevet of Major-General at Cerro Gordo where he was shot through the lung. He was again severely wounded at Chapultepec. Besides these battles, he played an important part in the Battle of Padierna, generally known as Contreras, the Battle of Cherebusco, and in the capture of Mexico City. There seems never to have been any doubt that Shields distinguished himself over and above any and all other men in the Mexican War from Illinois, but while Mr. Pease has words of praise for Illinoisans in the war, and gives special mention to Colonels Hardin, McKee and Bissell and Lieutenant Colonel Clay, the only means one has of knowing from this book that James Shields was in the Mexican war is contained in the following paragraph:

Illinois treated the returning volunteers as heroes every one. Not only were such men as William H. Bissell, John A. Logan, Richard J. Oglesby, James

Shields, Benjamin M. Prentiss and James D. Morgan rewarded with high places in the State, but in their home communities humbler men were recognized with county and township offices. (pp. 405-6.)

As a matter of fact, Shields *was* "rewarded" with the distinguished office of United States Senator immediately after his return from the Mexican War. As is well known, he further distinguished himself in the Civil War and also by serving two other states in the capacity of United States Senator, and was distinguished by the State of Illinois by being selected as its candidate for a place in the National Hall of Fame, Statuary Hall, at Washington, D. C., where his statue is placed. But all of that is of course a subsequent story which there is every reason to believe will be creditably told in subsequent volumes of the Centennial History.

One could almost wish, too, that Mr. Pease's work had covered at least one more year in order that when he was speaking about temperance movements in the State (p. 427) he might have called attention to the advanced state of Catholic temperance work which began in the 30's and was given a great impetus by the exertions of Bishop William Quarter when he came to Chicago in 1844 and reached the very high stage in 1849 when Father Theobald Mathew, the great apostle of temperance, came to Illinois and of whom Henry Clay, in an address at a reception to him in Washington, where he was admitted to a seat within the bar of the senate, a distinction granted only once previously to a foreigner—General Lafayette—said:

It is but a merited tribute of respect to a man who has achieved a great social revolution—a revolution in which no blood was shed, a revolution which has involved no desolation, which has caused no bitter tears of widows and orphans to flow, a revolution which has been achieved without violence and a greater one perhaps than has ever been accomplished by any benefactor of mankind.

May we not hope to find a record of Father Mathew's work in Illinois in the volume dealing with the next period in the State's history?

We have only commendation for this book and have no fault to find with anything contained in it. These two slight criticisms are on account of what seems to us omissions. It is desired, however, to call attention to what seems to be an oversight. Several words or terms having a peculiar or technical significance are used without foot-note or other explanation. To make the point clear a few of these references are here mentioned. Take the term "locofoco" mentioned on pages 223, 245, 246, 247, 248, 263 and 272 without anything to indicate its meaning; running along consecutively we find

on page 233 a reference to quarrels of Thornton and Isaac Morris, but we are nowhere advised as to what the quarrels were about; on pages 238, 258, 259 there are references to "expunging" with no explanation; on page 61 there is a reference to Johnson's Sunday mail report without explanation; on page 271 reference is made to the "Force Bill;" on page 276 the "Graves Cilley duel" is referred to without explanation and on the same page the "Corrupt Bargain;" on page 295 the difficulty between Ford and Trumbull is referred to, but we are not enlightened as to the nature of it; the "Wiggins Loan" comes in for mention on page 305 but is nowhere explained; the McAllister and Stebbin's deals are referred to on page 314, 321, 322, 324, 326 but we are not advised what they were; the Oregon and Texas questions and the 54° 40' matters are referred to on pages 328 and 333 without explanation, as is also the "Wilmot Proviso," page 335, while the "Two Seed Baptists" are mentioned on pages 369 and 415 without any explanation.

Now it may be said that all of these terms are so familiar that they require no explanation, but if that be said, we are afraid that as to a large number of people it is untrue; or it may be argued that to enter upon so many explanations would extend the work too greatly, and that the book is a historical work and not a glossary or an encyclopedia. Most readers, however, it is believed, would be better satisfied to have special terms of this kind explained in the volume in which they are used rather than to be obliged to seek an explanation in other works.

It is conceded these are very slight faults, if such they be, and it is with a feeling of much satisfaction that one reads this volume of the Illinois Centennial History.

J. J. T.

SOURCES

Some of the Sources for Catholic History of Illinois—It may be freely admitted that sources of Catholic History in Illinois are difficult of access without asserting that such sources are scarce or non-existent. As a matter of fact, for a great part of the historical period of Illinois, the sources of history are numerous.

There are, of course, certain periods of time for which the sources of history have not yet been developed, and it is with reference to these periods that we are least fortunate.

If we begin the historical period with the discovery and exploration of the territory by white men, we can find plenty of authoritative data from 1673 to about 1763, a period of ninety years, this period being well covered in the narratives, reports, relations, and letters of the missionaries and of some other travelers of that period.

Beginning with 1765 or thereabout and continuing until near 1830, we have a period of which the history has not been written, nor have the sources been collected so as to make the facts generally available.

Succeeding this period, however. We are somewhat better off as to sources, since the bishops and some of the more noted missionaries began again about 1830 to make reports and write relations of their work. A large part of these reports or relations were collected together and published by the Leopoldine Association, printed in the German language, and in a number of volumes, some few sets of which have found their way to this country and may be found more or less complete in a few American libraries.

A list of the principal relations, reports, and letters and their place of publication must prove interesting, and for the purpose of having the matter discussed as to the publication in a single volume of these letters and reports, we are taking the trouble to list such as seem most valuable, and as apply expressly to the territory covered by the Central States and in the Mississippi Valley.

An examination of the accompanying lists will clearly indicate where we are wanting in authoritative historical sources. The early narratives cover the period from 1673 to 1763 and the Leopoldine reports cover fairly well the period from 1831 to 1855 or 1860. There is, therefore, a hiatus from 1763 or thereabout to 1830, a period of fifty or sixty years and another period from 1855 or 1860 down to the present time, for which the sources of history have not been collected or developed.

It is a mistake, however, to assume as some have done, that during the period reaching from the Jesuit Missions in 1765 or thereabout to the end of the first quarter, or indeed of the first half, as some have it, of the succeeding century, the Church was unimportant, or that it was stagnant or did not constitute a vital force in the community. There is no possibility of doubt that the Church in Illinois was virile throughout all that period, and the history of that period when properly developed will prove of as interesting a nature as that of the period which went before, and also that there was no time in the history of the state when the Church did not exercise a potent influence.

One mistake which writers speaking of this period make is to attempt to disassociate the territory within the present boundaries of Illinois from the surrounding territory. It is well known that so far as the Church and its jurisdiction are concerned, Illinois up to 1844 meant virtually all the territory now included in Illinois, Missouri, Minnesota, Wisconsin, Michigan, and Indiana; so that the mere crossing over of missionaries to the west bank of the Mississippi or the east bank of the Wabash or to the east of the Illinois-Indiana Boundary, or north into Minnesota, Wisconsin, and Michigan had and can be given no significance as an abandonment or absence from the Illinois missions. All the missions were Illinois missions until you reached clear up into the parent jurisdiction of Quebec or down to the jurisdiction of Bardstown, Natchez, and New Orleans.

The task then set before those interested in the Church in Illinois is to dig out of the archives of the several dioceses and the parish and other records, the history of these unprovided-for periods. For the earlier of these there are numerous records lying in the archives of Quebec, Montreal, and even in France, and in the Archives of the Cathedral at St. Louis, Louisville, Vincennes, and Baltimore that have never seen the light of day as history. There are besides, volumes of entries in the parish records of the earlier churches in Illinois, Iowa, Missouri, Kentucky, Indiana, Michigan, Wisconsin, and Minnesota that will throw light upon the history of Illinois.

What can be done to get these records, and how can we manage to collate and publish these interesting sources of history. These are questions that it is hoped the readers of the REVIEW will help to answer.

Letters and Reports Contained in the Jesuit Relations¹

Volume 59 (1673-1677)—	Pages
The first Voyage of Father Marquette accompanied by Jolliet.....	86-163
Marquette's Journal of second Voyage completed by Father Dablon.....	164-184
Volume 60—	
Narrative of the Third Voyage to the Illinois made by Father Claude Allouez	148-167
Volume 64—	
Letter by Father Jacques Gravier in the form of a Journal of the Mission of the Immaculate Conception de Notre Dame in the Illinois country dated Feb. 15, 1694.....	159-237

¹The Jesuit Relations comprise seventy-three volumes published by the Burrows Brothers Co., Cleveland, in 1901, and include the contents of the Quebec edition of the Jesuit Relations of 1858 with a page for page English translation and all of the Relations that had been brought to light by O'Callaghan, Shea, Lenox, Martin, Carayon, Laverdiere, Rochemonteix, Jones and others, together with the material in *Mercure François Annuaire Littéraire, Letters Edifiantes, Le Journal de Jesuits*, etc. and such Ms. selections from secular and ecclesiastical archives and collections in America and Europe as cast strong light on the Jesuit Missions of New France (final preface to Vol. 72 *Jesuit Relations*.) This monumental work was undertaken by non-Catholics, neither the publishers Burrows Brothers nor the editor Reuben Gold Thwaites, for long the Secretary of the State Historical Society of Wisconsin, were in any way connected with the Catholic Church. This valuable publication is fortunately to be found in all first-class libraries, but by reason of its extent and high cost and the limitation of the edition, the work is becoming rare and is held closely within the libraries, and in general, must be used there.

Volume 65—

Letter of Father Jacques Gravier to Monsigneur de Laval.....	53-57
Letter of Father Jacques Gravier to Monsigneur de Laval.....	59-63
Letter of Father Julien Bineteau to a father of the same Society from the Illinois Country, Jan., 1699.....	65-77
Letter of Father Gabriel Marest to a father of the same Society from the Illinois Country in New France April 29, 1699.....	79-85
Relation or Journal of the Voyage of Father Gravier in 1700 from the Country of the Illinois to the mouth of the Mississippi river, written to Father de Lamberville and sent from Fort Mississippi the 16, of February 1701	101-179

Volume 66—

Letter of Father Jacques Gravier to Lamberville from the Illinois Country dated March 5, 1702 and March 25, 1702.....	25-35
Letters from Father Gabriel Marest to Lamberville sent from the Kas- kaskias, dated July 5, 1702 and November 26, 1702.....	37-41
Letter from Father Mermet a missionary at Kaskaskia to the Jesuits in Canada dated March 2nd, 1706	51-65
Letter from Father Gabriel Marest to Father de Lamberville, Procurator of the Mission of Canada	67-119
Letter from Father Jacques Gravier to the Very Reverend Father Michel- angelo Tamburini, General of the Society of Jesus at Rome, writ- ten from Paris, March 6, 1707	121-123
Letter of Father Jacques Gravier upon the affairs of Louisiana, Feb- ruary 23, 1708	125-143
Letter from Father Gabriel Marest to Father Germon written from Kas- kaskias November 9, 1712	219-295

Volume 68—

Letter from Father Le Petit to Father d'Avaugour, Procurator of the Missions in North America from New Orleans, July 12, 1773.....	121-223
Letter of Father Mathurin le Petit to Father Francisus Retz, General of the Society of Jesus at Rome	309-311

Volume 69—

Letter of Father Mathurin le Petit to Reverend Father Francisus Retz, General of the Society of Jesus at Rome.....	29-33
Letter from Father Vivier, Missionary among the Illinois, June 8, 1750.....	143-149
Letter from Father Vivier to a father of the same Society from the Illinois, November 17, 1750	201-229

Volume 70—

An account of the Banishment of the Jesuits by Father Francis Philibert Watrin, S.J.	213-301
--	---------

Volume 71—

Letter of Father Sebastian Louis Meurin to Monsigneur Briand, Bishop of Quebec dated at Kaskaskia, June 11, 1768.....	33-47
Catalogue of Jesuit Missionaries to New France and Louisiana 1611 to 1800 by Arthur Edward Jones, S.J.	120

Other Sources of Early History

There were letters and reports by early missionaries and travelers which do not appear in the *Jesuit Relations*, a partial list of which is here presented.

Shea, John Gilmory, translated and published in his *Early Voyages Up and Down the Mississippi*:

Relation of Reverend John Cavelier, brother of La Salle, of the *Voyage of La Salle to Texas*.

Voyage Down the Mississippi in 1699, by the Reverend Messrs. Montigny, St. Cosme, Davion and Thaumude de la Source written by Francis Buisson de St. Cosme, missionary priest to the Bishop of Quebec.

Letter of Father De Montigny, dated January 2nd, 1699, concerning the same voyage.

Letter of Father Thaumur de La Source, concerning the same voyage.

Le Sueur's voyage up the Mississippi 1699-1700, as given by Bernard de La Harpe from Le Sueur's Journal.

Father James Gravier, *Voyage up the Mississippi in 1700* (also published in *Jesuit Relations*.)

Guignas' Voyage up the Mississippi, extract from a letter to the Count Beauharnais by the Reverend Father Michael Guignas, S.J., dated from the Mission of St. Michael the Archangel among the Sioux, May 29, 1728.

Letter of Mr. de La Salle to the Marquis Seignelay, western mouth of the river Colbert (Mississippi), March 4, 1685.

Mr. Milo Milton Quaife, Superintendent of the State Historical Society of Wisconsin published several letters in his *Development of Chicago, 1674-1914*, amongst which are:

Father Marquette's Sojourn at Chicago, 1674-75.

The Narrative of Joutl, 1687-88.

The letter of St. Cosme, 1699 and letters of later visitors to Chicago.

Right Reverend William Ingraham Kip, Episcopal Bishop in his *Early Jesuit Missions in North America* translated and published:

Father Marest's Journey through Illinois and Michigan in 1712.

Father Marest's Voyage up the Mississippi 1727.

Louise Phelps Kellog, Ph.D., of the Research Department of the State Historical Society of Wisconsin, in her *Early Narratives of the North-West 1634-1699* published in 1917.

The Journey of Jean Nicolet, by Father Vimot; the Journey of Raymbault and Jogues to the Sault, by Father Lalemant; Raddison's Account of His Third Journey; Adventures of Nicholas Perrot, by La Potherie; The Journey of Father Allouez to Lake Superior; Father Allouez's Wisconsin Journey; The Journey of Dollier and Galines; The Pageant of 1671; The Mississippi Voyage of Jolliet and Marquette; La Salle's Discoveries, by Tonty; Memoirs of Duluth in the Sioux Country; and the Voyage of St. Cosme.

Father Louis Hennepin, Recollect, who accompanied La Salle on his first voyage was a prolific writer whose letters and books have all been published and translated.

Father Anthony Davion, also a Recollect, as historian of La Salle's journeys wrote several valuable letters which have been translated and published.

In the Margry Collection are contained numerous accounts compiled from interviews and other sources relating to the earliest days. (In French only.)

The works of La Hontan have been translated and frequently reprinted and have reference to the earliest history.

Letters and Reports Contained in the Annals of the Leopoldine Association²

Report I. (1831).	Pages
11. Rt. Rev. J. Rosati to Rev. F. Rese, St. Louis, Mar. 10, 1830.....	28-35
Report II. (1831).	
1. Rev. F. Rese to the Leop. Assoc., Cincinnati, Feb. 11, 1831.....	1-8
2. Letters of Rev. S. T. Badin, St. Joseph River, Mich., Dec. 22, 1830..	8-10
Report III. (1832).	
2. Rt. Rev. E Fenwick to Rev. F. Rese, Mackinaw, Mich., June 1, 1831..	22-24
3. Rt. Rev. E. Fenwick to Rev. F. Rese, Green Bay, June 11, 1831.....	24-25
4. Rt. Rev. F. Fenwick to Rev. F. Rese, Mackinaw, Mich., July 1, 1831..	25-27
7. Lord Baxley on the Growth of the Catholic Church in America.....	34-37
Report V. (1833).	
3. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Mich., Mar. 10, 1832	5-10
4. Rev. F. Baraga to Leop. Assoc., Arbre Croche, July 1, 1832.....	11-19
8. Rev. F. X. Hatscher, C.S.S.R., to his Superior in Vienna, Detroit, Sept. 17, 1832	28-34
9. Rev. F. Baraga to the Leop. Assoc., Arbre Croche, Oct. 10, 1832....	33-37
Report VI. (1833).	
1. "A Survey of the Condition and Progress of Catholicity in the United States of America," by Bishop England, Vienna, Mar., 1833	1-52
The Diocese of St. Louis	37-40
Report VIII. (1835).	
2. Rev. F. J. Bonudel to Leop. Assoc., Detroit, July 12, 1833.....	3-14
4. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Aug 14, 1833.....	17-23
5. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Dec. 1, 1833...	23-29
6. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Feb. 1, 1834...	29-32
7. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., Mar. 7, 1834...	32-36
8. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., May 24, 1834..	36-38
9. Rev. F. Baraga to the Leop. Assoc., Grand River, Mich., June 26, 1834..	38-41
10. Rev. A. Vizsoczky to Leop. Assoc., St. Claire, Mich., Mar. 28, 1834.	41-46
Report IX. (1836).	
1. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Oct. 31, 1834.....	1-7
4. Rt. Rev. F. Rese to the Leop. Assoc., Detroit, Oct. 12, 1834.....	26-29
7. Rev. F. Baraga to the Leop. Assoc., Detroit, Mar. 13, 1835.....	47-51
8. Rev. F. Baraga to the Leop. Assoc., Detroit, Mar. 13, 1835.....	51-53
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Aug. 9, 1833.....	53-57
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Sept. 28, 1835.....	57-60

² The annals of the Leopoldine Association (*Berichte der Leopoldinen—Stiftung In Kaiserthume Oesterreich*) consists of thirty volumes published between 1838 and 1860 by the Leopoldine Association an organization founded in Vienna in 1829 for the purpose of helping the early American Missions. This publication is in the German language only, and is exceedingly rare. Reverend A. I. Rezek, L. L. D. of Houghton, Michigan, has in his private library twenty-eight volumes, volumes twenty-six and twenty-seven being missing. Right Reverend Monsignor Rainer, D. D., Vicar-General of Milwaukee, Wis., has stated to the Reverend Raymond Payne, S. T. B., whose communications in the CATHOLIC HISTORICAL REVIEW we have drawn upon for information, that there is a complete set of the Annals of the Leopoldine Association in the Library of St. Francis Seminary.

11. Rev. A. Viszocky to Leop. Assoc., Cotheville, Mich., Dec. 23, 1834.. 60-63
12. Rev. J. Prost, C.S.S.R., to Leop. Assoc., Detroit, Nov. 12, 1835.... 63-67

Report X. (1837).

4. Letter of Rev. F. Bonudel, Mackinac, Mich., Feb. 1, 1835..... 16-19
6. Rt. Rev. S. Bruté to Leop. Assoc., Rouen (France), May 20, 1836.. 22-23
7. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Sept. 5, 1836..... 22-27
8. Communication to the Leop. Assoc., on the Diocese of Vincennes.... 27-32
9. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Dec. 28, 1835.. 33-37
10. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., June 17, 1836.. 38-40
11. Rev. F. Baraga to the Leop. Assoc., La Pointe, Wis., Aug. 11, 1836.. 41-42

Report XI. (1838).

1. Rev. S. L. Dubuisson, S.J., on Religious Conditions in America..... 3-27
2. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes (no date)..... 27-31
5. The Mission of Dubuque, Iowa 41-43
8. Rev. F. Pierz to the Leop. Assoc., Sault St. Marie, Nov. 15, 1836.... 49-54

Report XII. (1839).

1. Rev. S. L. Dubuisson, S.J., on Religious Conditions in America..... 1-33
2. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Oct. 10, 1837..... 33-37
3. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, May 21, 1838..... 37-41
5. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Feb. 27, 1838..... 45-51
6. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, July 21, 1838..... 52-57
7. Rt. Rev. M. Loras to the Leop. Assoc., Rome, May 14, 1838..... 57-59
13. A Short History of the Church in Detroit and Michigan..... 86-98

Report XIII. (1840).

1. Rt. Rev. S. Bruté to the Leop. Assoc., Vincennes, Sept. 24, 1838..... 1-2
2. Rt. Rev. S. Bruté of the Leop. Assoc., Vincennes, Jan. 19, 1839..... 1-8
3. Rt. Rev. S. Bruté of the Leop. Assoc., Vincennes, June 21, 1839..... 9-10
4. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., July 17, 1839..... 10-19
5. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., Dec. 10, 1839..... 20-22
6. Rt. Rev. M. Loras to Leop. Assoc., Dubuque (No date)..... 22-25
8. Rt. Rev. J. B. Purcell to United States Consul in Vienna, (Chillicothe, O., Oct. 24, 1839..... 30-31

Report XIV. (1841).

6. Rev. C. de la Hailandiere to Leop. Assoc., Vincennes, Jan. 21, 1840.. 22-26
7. Rt. Rev. J. Rosati to the Leop. Assoc., St. Louis, Feb. 19, 1840.... 27-36
8. Pastoral Letter of Rt. Rev. J. Rosati, St. Louis, April 29, 1840.... 36-46
10. Rt. Rev. M. Loras to the Leop. Assoc., Dubuque, Oct. 1, 1840..... 49-50
13. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Aug. 5, 1840..... 65-68

Report XV. (1842).

4. Rt. Rev. C. de la Hailandiere to Leop. Assoc., Vincennes, Oct. 17, 1841 19-22
5. Rt. Rev. J. Rosati to Leop. Assoc., Rome, June 19, 1841..... 23-25
6. Rev. P. De Smet to Rt. Rev. J. Rosati, New Orleans, Mar. 23, 1841.. 26-51
7. Rev. J. Kundek to the Leop. Assoc., Jasper, Ind., May 24, 1841.... 51-55
9. Rev. F. Pierz to the Leop. Assoc., Arbre Croche, Mich., Mar. 15, 1841 62-65
13. German Pastors of Detroit to Leop. Assoc., Detroit, Mar. 5, 1841.. 83-85

Report XVI. (1843).

2. German Missions under the Jesuits of the Vice-Province of Missouri, Report by Rev. J. Van de Velde, 1841..... 5-8

3.	Rev. F. Helias, S.J., to Leop. Assoc., St. Louis, Dec. 15, 1842.....	8-11
4.	Rev. J. Cotting, S.J., to Leop. Assoc., St. Louis, Dec. 30, 1842.....	12-16
9.	Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, Feb. 5, 1842.....	27-31
10.	Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, July 15, 1841.....	31-34
12.	Rt. Rev. M. Loras to Leop. Assoc., Dubuque, May 15, 1842.....	38-40
13.	Rt. Rev. J. Rosati to Leop. Assoc., Rome, Sept. 17, 1842.....	41-43
14.	Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, July 7, 1842....	43-44
17.	Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Feb. 15, 1842....	50-53
18.	Rev. F. Baraga to Leop. Assoc., La Pointe, Wis., Oct. 12, 1842.....	42-55
19.	Rev. J. Kundek to Leop. Assoc., Jasper, Ind., July 27, 1842.....	55-60
Report XVII. (1844).		
4.	Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, Aug. 4, 1845....	14-15
6.	Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Nov. 9, 1843.....	19-23
7.	Rt. Rev. M. Loras to Leop. Assoc., Dubuque, Dec. 6, 1843.....	23-25
10.	Rev. J. Kundek to Leop. Assoc., Jasper, Ind., July 25, 1843.....	30-35
11.	Rev. J. Kundek to Leop. Assoc., New Orleans, Feb. 15, 1844.....	35-37
12.	Rev. J. Van de Velde, S.J., to Leop. Assoc., St. Louis, Mar. 20, 1844	38-42
14.	Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Oct. 1, 1843....	53-56
15.	Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Oct. 2, 1843....	56-60
16.	Rev. F. Baraga to Leop. Assoc., La Pointe, Wis., Sept. 12, 1843....	60-66
17.	Rev. P. De Smet, S.J., to his Superior, Fort Hall, Aug. 16, 1841....	66-72
18.	Rev. P. De Smet, S.J., to his Superior, Oregon Mission, Sept. 1, 1841	72-74
19.	Rev. P. De Smet, S.J., to his Superior, Oregon Mission, Oct. 18, 1841	75-81
20.	Rev. P. De Smet, S.J., to his Superior, St. Mary's Mission, Oct. 26, 1841	81-84
Report XVIII. (1845).		
3.	Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Aug. 29, 1844....	4-6
4.	Rt. Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Dec. 10, 1844....	6-14
7.	Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Oct. 7, 1844.....	19-20
8.	Rt. Rev. M. Loras to Leop. Assoc., (Iowa City), Nov. 7, 1844.....	21-25
10.	Rev. F. Kuhr to Leop. Assoc., Covington, Ky., Nov. 19, 1844.....	28-31
11.	Rev. J. G. Busschats, S.J., to Leop. Assoc., Washington, Mo., April 30, 1844	31-33
12.	Rev. A. Viszoczky to Leop. Assoc., Grand River, Mich., June 29, 1844	34-36
13.	Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Sept. 3, 1844.....	36-38
14.	Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Dec. 23, 1844.....	39-40
17.	Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Feb. 12, 1844.....	46-49
18.	Rev. F. Baraga to Leop. Assoc., La Pointe, Wis., Aug. 27, 1844.....	49-51
19.	Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Oct. 4, 1844.....	51-53
20.	Rev. P. De Smet, S.J., to his Superior, St. Mary's Mission, Dec. 18, 1841	53-73
21.	Rev. P. De Smet, S.J., to his Superior, St. Louis, Nov. 1, 1842.....	73-78
22.	Sketch of the Life of Rt. Rev. Simon Bruté.....	79-107
Report XIX. (1846).		
10.	Rev. M. Loras to Leop. Assoc., Dubuque, Oct. 28, 1845.....	37-38
11.	Rt. Rev. J. M. Henni to Leop. Assoc., Milwaukee, Dec. 18, 1845....	39-44
12.	Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Dec. 13, 1845.....	44-46
13.	Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Dec. 20, 1845.....	47-51
14.	Rev. B. Raho, C.M., to Leop. Assoc., St. Louis, Sept. 17, 1845.....	51-54
18.	Rt. Rev. M. Henni to Rev. A. Inama, Milwaukee, July 21, 1845.....	60-61

20. Rev. F. Helias, S.J., to Leop. Assoc., Jefferson City, Mo., Jan. 6, 1845 66-76
 21. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., July 23, 1845..... 76-80
 22. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Nov. 18, 1845..... 81-83
 24. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Oct. 24, 1845..... 97-100

Report XX. (1847).

4. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Jan. 26, 1846..... 10-14
 8. Rev. A. Inama to Leop. Assoc., Sac Prairie, Wis., Feb. 6, 1846..... 31-36
 9. Rev. J. Patschowsky, S.J., to his Superior, Florissant, Mo., Mar. 17, 1846 37-43
 11. Rev. J. Kundek to Leop. Assoc., Jasper, Ind., Oct. 12, 1846..... 49-51
 12. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Jan. 24, 1846..... 52-54
 13. Rev. F. Baraga to Leop. Assoc., Detroit, Sept. 18, 1846..... 55-58
 14. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 5, 1845.... 58-61
 15. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 6, 1845.... 62-64
 16. Rev. P. Skolla, O.S.F., to (Leop. Assoc.,) La Pointe, Wis., July 4, 1846 64-71
 17. Rev. O. Skolla, O.S.F., to Leop. Assoc., La Pointe, Wis., Sept. 1, 1846 71-77
 18. Rev. G. Godez to Leop. Assoc., Westphalia, Mich., Jan. 8, 1846..... 78-80

Report XXI. (1848 and 1849).

5. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Nov. 27, 1846..... 11-18
 6. Rt. Rev. W. Quarter to Leop. Assoc., Chicago, Nov. 10, 1847..... 18-19
 11. Rev. J. Van de Velde, S.J., to Leop. Assoc., St. Louis, Nov. 29, 1846.. 35-43
 12. Rev. J. N. Hofbauer, S.J., to his Superior, St. Louis, April 8, 1846.. 43-51
 13. Rev. A. Inama to Leop. Assoc., Sac Prairie, Wis., Mar. 16, 1847.... 52-59
 14. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., June 19, 1847..... 59-62
 15. Rev. F. Baraga to Leop. Assoc., Copper Harbor, Mich., Oct. 18, 1847.. 63-65
 16. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Dec. 27, 1846.... 65-70
 17. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Dec. 28, 1846.... 70-74
 18. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., July 15, 1847.... 67-68

Report XXII. (1850).

16. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Jan. 12, 1848..... 79-84
 17. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., Mar. 16, 1848..... 84-88
 19. Rev. F. Baraga to Leop. Assoc., Detroit, Sept. 30, Oct. 11, 1849..... 95-96
 20. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 24, 1847.... 96-101
 21. Rev. F. Pierz to Leop. Assoc., Arbre Croche, Mich., Nov. 22, 1849.... 101-105

Report XXIII. (1851).

8. Rt. Rev. J. Van de Velde to Leop. Assoc., Chicago, June 11, 1850.... 57-62
 13. Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, June 20, 1850 87-89
 14. Rev. F. Baraga to Leop. Assoc., Detroit, June 18, 1850..... 89-91
 15. Rev. J. Mrak to Leop. Assoc., La Croix, Mich., Nov. 20, 1849..... 91-101
 16. Rev. O. Skolla, O.S.F., to Leop. Assoc., La Pointe, Wis., Nov. 12, 1850. 101-108

Report XXIV. (1852).

1. Most Rev. P. R. Kenrick to Leop. Assoc., St. Louis, Oct. 16, 1850.... 1-6
 5. Rt. Rev. J. Van de Velde to Leop. Assoc., Chicago, Jan. 14, 1851.... 24-32
 6. Rt. Rev. J. Van de Velde to Leop. Assoc., Chicago, June 11, 1851.... 33-36
 7. Rt. Rev. J. M. Henni to Leop. Assoc., Milwaukee, Jan. 14, 1851..... 36-42
 16. Rev. F. Baraga to Leop. Assoc., Detroit, Sept. 1, 1850..... 91-93
 17. Rev. F. Baraga to Leop. Assoc., L'Anse, Mich., April 2, 1851..... 93-95

Report XXV. (1853).

- | | |
|---|---------|
| 4. Rt. Rev. P. P. Lefevre to Leop. Assoc., Detroit, Sept. 15, 1852..... | 14-18 |
| 15. Rt. Rev. Van de Velde to Leop. Assoc., Vienna, Sept. 24, 1852..... | 119-121 |
- Report XXX. (1859-1860).
- | | |
|--|-------|
| 3. Rt. Rev. F. Baraga to Leop. Assoc., (?Sault St. Marie), June 23, 1859 | 4-13 |
| 4. Rt. Rev. H. Juncker to Leop. Assoc., (?Alton), Jan. 12, 1859..... | 13-19 |
| 5. Rt. Rev. J. H. Luers to Leop. Assoc., (?Fort Wayne), Jan. 3, 1859.. | 19-26 |

Annals of the Propagation of the Faith¹

Besides the above sources, there are undoubtedly numerous letters in the annals of the Society for the propagation of the faith. At this writing we have not been able to examine this series of reports, but hope in a future number to be able to indicate the letters and reports contained therein that are of interest in this part of the country.

¹ Annals of the Propagation of the Faith. (*Annales de la Propagation de la Foi*) consists of eighty-two volumes published at Lyons in 1822—1910 by the Society for the Propagation of the Faith founded in Lyons, France in 1822 as a result of representations made by Bishop Du Borg the first bishop of New Orleans after the formation of the United States.

These annals are filled with letters and reports from the American Missions during the years succeeding 1822.

ILLINOIS CATHOLIC HISTORICAL REVIEW

Contents and Index — Volume One

ARTICLES

	PAGE
AMBERG, WILLIAM A., Rev. Claude J. Pernin, S. J.....	249
ANNALS OF THE PROPAGATION OF THE FAITH, Cecelia Mary Young.....	214
BEGINNING OF HOLY FAMILY PARISH IN CHICAGO, Rev. Gilbert J. Garraghan, S. J.....	436
CATHOLIC HEROES OF ILLINOIS, James M. Graham.....	294
CATHOLIC HISTORICAL SOCIETY, A, Rev. Frederic Siedenburg, S. J.....	3
CATHOLIC PROGRESS IN CHICAGO, William J. Onahan.....	176
CATHOLIC WOMEN OF ILLINOIS, Margaret Madden.....	286
CALENDAR OF HISTORICAL DATES AND EVENTS, Kate Meade.....	101
CHRONOLOGY OF MISSIONS AND CHURCHES, Catherine Schaefer.....	103, 253
CIVIL AND ECCLESIASTICAL JURISDICTION, Rev. Frederick Beuckman.....	64
CHURCH IN THE TRANSITION PERIOD, Joseph J. Thompson.....	320
COMMONS OF KASKASKIA, Rev. Frederick Beuckman.....	405
COURTEOUS DISSENT, Thomas F. Meehan.....	399
DEVELOPMENT OF THE CHURCH IN ILLINOIS, Joseph J. Thompson.....	424
EARLY CATHOLICITY IN CHICAGO, Rev. Gilbert J. Garraghan, S. J.....	8, 147
ECCLESTON, ARCHBISHOP AND THE VISITANDINES.....	500
FIRST AMERICAN NUN IN THIS COUNTRY, Rev. Lawrence J. Kenny, S. J.....	495
FIRST AMERICAN-BORN NUN, Mother St. Charles.....	173
FIRST CONVENT IN ILLINOIS, Helen Troesch.....	352
HOPKINS, JOHN P., Rev. Frederic Siedenburg, S. J.....	388
ILLINOIS—1673-1918, Pageant Poem, Rev. George T. McCarthy.....	29
ILLINOIS AND THE LEOPOLDINE ASSOCIATION, Rev. Francis J. Epstein.....	225
ILLINOIS CENTENNIAL CELEBRATION, Hugh S. Magill.....	131
ILLINOIS CENTENNIAL CELEBRATION, CHICAGO, Frederick L. Happel.....	277
ILLINOIS CENTENNIAL CELEBRATION AT SPRINGFIELD.....	267
ILLINOIS' FIRST CITIZEN—PIERRE GIBAUT, Joseph J. Thompson.....	79, 234, 380, 484
ILLINOIS HISTORICAL COLLECTIONS, THE, Rev. J. B. Culemans.....	95
ILLINOIS MISSIONS, THE, Joseph J. Thompson.....	38, 185
KASKASKIA, FATHER BENEDICT ROUX, Rev. John Rothensteiner.....	198
KASKASKIA, DAYS AND WAYS OF, Stuart Brown.....	413
KASKASKIA, NUNS AT, Rev. John Rothensteiner.....	500
LAZARISTS IN ILLINOIS, THE, Rev. Charles L. Souvay, C. M.....	303
LIBRARIES AND CATHOLIC HISTORICAL RESEARCH, William Stetson Merrill....	116
OLD CHURCH AT CAHOKIA, Rev. Robert Hynes.....	459
ONAHAN, WILLIAM J., Mary Onahan Gallery.....	464
PERSONAL TRIBUTE TO WILLIAM J. ONAHAN, Rev. John Cavanaugh, C. S. C....	480
QUARTER, BISHOP, LETTERS OF, Rev. F. J. Epstein.....	372
SOURCES OF CATHOLIC HISTORY IN ILLINOIS, Clarence Walworth Alvord.....	73
VALINIERE, FATHER DE LA, Rev. J. B. Culemans.....	339

EDITORIALS

	PAGE
SALUTATORY	110
MAKING HISTORY	112
MATERIALS FOR HISTORY.....	113
DIOCESAN AND PARISH HISTORIES.....	113
THE FATHER OF CATHOLIC AMERICAN HISTORY.....	114
ILLINOIS MAN WINS THE LOUBAT HISTORY PRIZE.....	114
THE PROMISE OF THE SEPTEMBER NUMBER.....	115
LIBRARIES AND CATHOLIC HISTORICAL RESEARCH.....	116
APPRECIATION	257
SOURCES FOR ILLINOIS HISTORY.....	257
WHY WRITE SO MUCH OF THE PRIESTS.....	258
HOW CAN YOU DO IT.....	259
CATHOLICS AND THE ILLINOIS CENTENNIAL.....	259
MAINTAINING HIGH STANDARDS.....	260
PRACTICAL HISTORICAL WORK.....	371
KEEPING HISTORY STRAIGHT.....	379
THE VIEWPOINT IN HISTORY WRITING.....	387
WILLIAM J. ONAHAN.....	394
OUR MEMBERSHIP DRIVE.....	395
PLANS AND METHODS.....	510
AFFILIATING SOCIETIES	511
PATRICK HENRY'S RELIGION AND NATIONALITY.....	512
THE USE OF ILLUSTRATIONS.....	513
MARCH, APRIL AND MAY MEMORABLE MONTHS IN THE HISTORY OF THE CHURCH	513
ACKNOWLEDGMENTS	514

BOOK REVIEWS

	PAGE
CENTRAL VEREIN, Rev. F. G. Holweek.....	264
COLUMBUS IN POETRY, HISTORY AND ART, Sara Agnes Ryan.....	264
EARLY NARRATIVES OF THE NORTHWEST, Louise Phelps Kellog.....	124
ILLINOIS IN THE FIFTIES, Charles Beneulyn Johnson.....	263
ILLINI TRAIL, THE, Cecelia Mary Young.....	122
ILLINOIS IN 1818, Solon W. Buck.....	119
IN MEMORIAM, Rev. A. Zurbonsen.....	397
MEMOIRS HISTORICAL AND EDIFYING, Sister Mary Benedicta.....	124
PIONEER PRIESTS, PIONEER LAYMEN, Rev. T. J. Campbell, S. J.....	266
ST. LOUIS CATHOLIC HISTORICAL REVIEW.....	397
THE FRONTIER STATE, Theodore Calvin Pease.....	515

CONTRIBUTORS

PAGE	PAGE
Alvord, Clarence Walworth..... 73	McCarthy, Rev. George T..... 29
Beuckman, Rev. Frederick.....64, 405	Meade, Kate 101
Brown, Stuart 413	Meehan, Thomas F..... 399
Cavanaugh, Rev. John, C.S.C..... 480	Merrill, William Stetson..... 116
Culemans, Rev. J. B.....95, 339	Mother St. Charles..... 173
Epstein, Rev. Francis J.....225, 372	Onahan, William J..... 176
Gallery, Mary Onahan..... 464	Pernin, Rev. Claude J., S. J..... 249
Garraghan, Rev. Gilbert J., S. J.8, 147, 436	Rothensteiner, Rev. John.....198, 500
Graham, James M..... 294	Schaefer, Catherine103, 253
Happel, Frederick L..... 277	Siedenburg, Rev. Frederic, S. J..3, 388
Hynes, Rev. Robert..... 459	Souvay, Rev. Charles L., C. M..... 303
Kenny, Rev. Lawrence J., S. J.... 495	Thompson, Joseph J.....38, 79, 185, 234, 320, 380, 424, 484
Madden, Margaret 286	Troesch, Helen 352
Magill, Hugh S..... 131	Young, Cecelia Mary..... 214

ILLUSTRATIONS

PAGE	PAGE
Althof, Rt. Rev. Henry, op..... 424	Meurin, Rev. Sebastien Louis, S. J., op..... 60
Badin, Stephen Theodore, op..... 168	Muldoon, Rt. Rev. Peter J., op... 424
Baltes, Rt. Rev. Peter J., op..... 432	Mundelein, Most Rev. George Wil- liam, op..... 277
Bruté, Rt. Rev. Simon William Gabriel, op. 320	Onahan, William J., op..... 280
Carroll, Most Rev. John, op..... 320	Onahan, William J., op..... 464
Cathedral of Bishop Quarter, Chi- cago, op. 376	Onahan, Insignia, op..... 472
Ciborium, St. Cyr, op..... 24	O'Regan, Rt. Rev. Anthony, op... 401
Commons, Kaskaskia, op..... 408	Quarter, Rt. Rev. William, op.376, 401
Damen, Rev. Arnold, S. J., op..... 456	Quigley, Most Rev. James Edward, op..... 401
Duggan, Rt. Rev. James, op..... 401	Riordan, Rt. Rev. Msgr. Daniel J., op..... 278
Dunne, Rt. Rev. Edmund M., op... 424	Rosati, Rt. Rev. Joseph, op...168, 320
Feehan, Most Rev. Patrick A., op. 401	Ryan, Rt. Rev. James, op..... 424
Flaget, Rt. Rev. Benedict Joseph, op..... 320	Siedenburg, Rev. Frederic, S. J., op..... 284
Foley, Rt. Rev. Thomas, op..... 401	Southey, Robert, lines, op..... 57
Gibault, Rev. Pierre, op..... 80	Spaulding, Most Rev. John Lan- caster, op..... 432
Graham, James M., op..... 280	St. Cyr, Rev. John Mary Iranacus, op..... 160
Holy Family Church, op..... 448	St. Mary's, Old, op..... 160
Hopkins, John P., op..... 392	Thompson, Joseph J., op..... 280
Indian Treaty at Cahokia, op.... 240	Van De Velde, Rt. Rev. James Oliver, op..... 401
Janssen, Rt. Rev. John, op..... 432	
Jesuit College, Kaskaskia, op..... 88	
Juncker, Rt. Rev. Henry Damien, op..... 432	
Madden, Margaret, op..... 280	
Marquette Cross, op..... 8	
Marquette, Rev. James, S. J., op... 40	

INDEX

A	PAGE	B	PAGE
Accan (Accault, Ako) Michael, accompanied Father Hennepin to the Falls of St. Anthony..	185	Badin, Rev. Stephen Theodore, Sulpitian, in Chicago in 1830	22
Accau, Mary, devout Indian woman, became the wife of Michael	286	Cut of	168
Acknowledgments	514	On Father Donatien Olivier....	219
Acquaroni, Rev. John Baptiste, C. M., baptized Indian on death bed.....	221	In Chicago	335
Early Lazarist Missionary, biog. sketch	311	In Illinois in 1844.....	428
Algonquin, Indian nation.....	414	Badin, Rev. Vincent, Sulpitian, brother of Father Stephen, in Galena	335
Alneau, Rev. Jean Pierre, S. J., visited Illinois.....	61	Baltes, Rt. Rev. Peter Joseph, second bishop of Alton Diocese	426
Allouez, Claude Jean, S. J., came to Illinois, 1677.....	13	Cut of.....	432
Succeeded Marquette.....	42	Baptism, first of Chicagoans.....	19
Raised cross.....	42	Barber, Jane, Sister Josephine of the Visitation Convent at Kaskaskia	353
Instructed 100,000 natives, baptized 10,000	43	Bardstown, diocese of included Illinois	327
Heroic Missionary of Illinois...	296	Barrens, now Perryville, Missouri, where Bishop Du Bourg established the Lazarists.....	69
Successor to Marquette.....	414	Headquarters of the Lazarist community	310
Althof, Rt. Rev. Henry, Bishop of Belleville	1	Beaubien, Jean Baptiste, one of the earliest settlers in Chicago...	21
Approval of I. C. H. S.....	1	Beaubien, Mark, younger brother of Jean Baptiste, provided Father St. Cyr a home in his, and a building in which to say Mass	158
Portrait	424	Beaubois, Rev. Nicholas Ignatius, S. J., pastor at Immaculate Conception, Kaskaskia. Went to France for Priests and Nuns	54
Second Bishop of Belleville...	427	Beaudoin, Rev. Michael, S. J., superior of Jesuits in New Orleans, visited Illinois.....	61
Alton, Diocese of, Quincy 1853, Alton 1857.....	426	Beaulieu, Madam, distinguished Catholic woman at Cahokia...	288
Alvord, Clarence Walworth, Sources of Catholic history in Illinois	73	Beginning of the Holy Family Parish in Chicago, by Rev. Gilbert J. Garraghan, S. J....	436
Amberg, William A., obituary, portrait	249	Bergier, Rev. John, F. M., succeeded St. Cosme at Cahokia.	193
Article by Rev. Claude J. Pernin, S. J.....	249	Death of.....	194
Americanizing, interesting field for Catholic historians	78	Belleville, Diocese of, erected....	71
Annals of the Society for the Propagation of the Faith, Cecelia Mary Young.....	214	Diocese, erected, 1887.....	427
Anthony, Rev. Mark, C. M., attended the first diocesan synod held in Chicago diocese.....	428	Bentley, Thomas, a second Janus	93
Approbation of Archbishop Mundelein	3	Beuckman, Rev. Frederick, Civil and Ecclesiastical jurisdiction in Illinois	64
Bishop Muldoon, Bishop Dunne, Bishop Ryan and Bishop Althof	1		
Aubert, Rev. John Baptiste, S. J., at Mission of the Immaculate Conception, Kaskaskia, (2)..	59		

	PAGE		PAGE
A correction.....	262	Carnegie Institute, copied Spanish archives	77
The Commons of Kaskaskia....	405	Carroll, Rev. John, S. J., made Prefect Apostolic for United States	67
Bineteau, Rev. Julien, S. J., arrived in Illinois.....	14	Cut	320
At Mission of Immaculate Conception	49	Jurisdiction over Illinois.....	321
Bissell, William L., Governor, distinguished convert.....	301	Assumed jurisdiction in 1888...	68
Bissell, Elizabeth, wife of William, daughter of Senator Elias Kent Kane	292	Carroll, Rev. Michael, in Upper Alton	338
Blanchard, quoted	417	Attended the First diocesan synod	428
Bole, Rev. Richard, at Kaskaskia	337	Cartwright, Peter, quoted.....	430
Borgna, Rev. P., at Prairie du Rocher	335	Catholic Institute, early Chicago society	176
Boys School, opened in Chicago..	454	Catholic Heroes of Illinois, address of James M. Graham.....	294
Book Reviews, see list.		Catholic Women of Illinois, address of Margaret Madden... ..	286
Brady, Rev. John, attended the first diocesan synod.....	428	Catholicity, Early, in Chicago, article by Rev. Gilbert J. Garaghan, S. J.....	147
Brassac, Rev. Hercules, at Drury..	334	CATHOLIC HISTORICAL REVIEW, ILLINOIS, reason for establishing	7
Breese, Judge Sydney, Early History of Illinois.....	39	Catholics, played conspicuous part in development of Illinois....	77
Jesuits were able leaders, note..	416	Catholic Beecher, name given by a newspaper to Rev. Arnold Damen, S. J., on account of his ability as a pulpit orator	456
Brennan, Rev., in Ireland at time of holding first diocesan synod	428	Catholic Tolerance	433
Brickweddie, Rev. Augustus, at Quincy	336	Cathedral of Bishop Quarter, cut..	376
Attended first diocesan synod...	427	Catholic Women of Illinois, Margaret Madden	286
Brute, Rt. Rev. Simon William Gabriel, cut	320	Catholic Progress in Chicago, William J. Onahan.....	176
Sketch	365	Catholic Historical Society, A, Rev. Frederic Siedenburgh, S. J.	3
Bishop of Vincennes.....	424	Cavanaugh, Rev. John, attended the first diocesan synod.....	428
Buisson, Rev. Francis, S. J., visited Illinois	61	Cavanaugh, Rev. Joan, C. S. C., tribute to William J. Onahan	480
Buteaux, Rev. Stanislaus, Paris Prairie	336	Cavelier, Abbé Jean, brother of La Salle	189
C			
Cahokia, Mission adjudged to the Fathers of the Foreign Missions	65	Cellini, Rev. Francis, C. M., in Illinois	305
Commons	405	At Kaskaskia and Prairie du Rocher	334
Old church at, cut of.....	459	Centennial, the Illinois.....	131
Dedicated, September 4, 1799...	462	Celebration at Springfield by K. of C.	267
Caldwell, William (Billy) Irish-Indian chief	26	Illinois Catholic Historical Society at Chicago.....	277
Arrived in Chicago day after Fort Dearborn massacre and saved lives of survivors.....	27	Central Vercin, Rev. F. G. Holweek	264
Restrained the Potowatomi from participating in Winnebago and Blackhawk war.....	27	Cereos, Rev. M., at Springfield....	338
Calendar of Historical Dates and Events, Kate Meade.....	101	Charlevoix, Rev. Pierre Francis Xavier, S. J., visited site of Chicago in 1726.....	17
Calumet, Indian pipe.....	414		
Campbell, Rev. T. J., S. J., Pioneer Priests and Laymen.....	266		
Canoe, birch, description, "Frenchman's Steamboat"	417		

[illegible]

	PAGE		PAGE
Tried to establish Recollects in Illinois	66	Didier, Rev. Dom Peter, Joseph, Benedictine, Prairie du Rocher	334
Intrepid explorer	299	Di Marie, Rev. Francis, S. J., preached at St. Mary's Cathedral in 1850.....	436
Saw Kaskaskia	414	Dodge, John, a wicked Englishman	93
De La Morinie, Rev. J. Baptiste, S. J., visited Illinois.....	61	Donahoe, Rev. P., absent from the first diocesan synod.....	428
De La Ribourde, Rev. Gabriel, Recollect, came with La Salle to Illinois	185	Douay, Rev. Anastasius, Recollect, with La Salle.....	190
Death of	188	Douglas, Stephen A., embraced the Church	177
De La Valiniere, Rev., Pierre Huet, article by J. B. Culemans....	339	Douglas, Mrs. Stephen A., wife of Stephen A.	292
Vicar-General	334	Doutreleau, Rev. Etienne, S. J., in Illinois and the Mississippi Valley, attacked by Indians..	56
Eccentric	341	Doutrluinge, Rev. Peter J., at Kaskaskia, Prairie du Rocher, and many other places.....	335
Favored American cause.....	341	Doyle, Rev. Andrew, attended the first diocesan synod.....	427
De Limpach, Rev. Bernard, Kaskaskia	334	Drake, Samuel Adams, quoted....	40
De Montigny, Rev. Francis Jolliet, F. M., with Father St. Cosme at Cahokia	459	Drew, Rev. ——— absent from first diocesan synod.....	428
Founded Mission on lower Mississippi	190	Du Bourg, Rt. Rev. Louis William, bishop of New Orleans.....	68
De Neckere, Rev. Leo, C. M., in Illinois	305	Urged organization of the Society for the Propagation of the Faith	214
De Palais, Rt. Rev. Jacques Maurice, biog. sketch.....	369	Negotiated for the Lazarists...	305
De Saible, Jean Baptist Pointe, on site of Chicago.....	18	Duggan, Rt. Rev. James, bishop of Chicago	177
De Saint Cosme, Rev. Francis Buisson, came to found missions in Mississippi Valley...	190	In design	401
Killed by Indians on Lower Mississippi	193	Preached funeral oration of Stephen A. Douglas.....	177
De St. Palais, Rev. Maurice, came to Chicago in 1839.....	172	Preached dedicatory sermon of Holy Family Church.....	448
Chicago	337	Du Jaunay, Rev. Pierre, S. J., visited Illinois	61
De St. Pierre, Rev. Paul, Cahokia, Vincennes, St. Genevieve; Prairie du Rocher.....	334-461	Dumas, Rev. John, S. J., in Illinois missions	55
At Cahokia	461	Dunne, Rt. Rev. Edmund M., approval	1
De Smet, Rev. Pierre, Jean, S. J., Great Jesuit Missionary, "whose name should be a household word," Alvord....	77	Portrait	424
De Tonty, Henry, accompanied La Salle, attacked by Iroquois....	186	Bishop of Peoria.....	426
Heroic pioneer and explorer....	299	Du Poisson, Rev. Paul, S. J., visited Illinois.....	61
Governor of Illinois country, with headquarters at what is now Starved Rock.....	414	Dupontavice, Rev. Hypolite, at Joliet, Dresden, Corktown.....	337
Derwin, Rev. Francis, attended first diocesan synod.....	428	Dupuy, Rev. E., Prairie du Rocher	335
Des Moulins, Rev. ——— at Kaskaskia and O'Hara.....	334	Durbin, Rev. Elisha, Shawneetown, Carmi	336
Development of the Church in Illinois, Joseph J. Thompson	424	Duverger, Abbe Francis Forget, last of priests of the Foreign Missions at Cahokia, 196, 405, 461	
Devernai, Rev. Julien, S. J., located at Vincennes, visited Illinois	61		

E

Early Catholicity in Chicago, Rev. Gilbert J. Garraghan, S. J...8, 147

	PAGE		PAGE
Early Narratives of the Northwest, book review	124	Fort St. Louis, at Starved Rock, abandoned	414
Eccleston, Archbishop and the Visitandines of Kaskaskia, Rev. John Rothensteiner	500	Fortmann, Rev. Henry, at Shoal Creek and other places.....	337
Edgar, John, notable early Irish settler	301	Attended first diocesan synod...	427
Edwardsville, petition for priest..	318	Fourre, Rev. Julien Joseph, S. J., at Kaskaskia	60
English, in possession of Illinois, 1765 to 1778.....	67	Free School established in Holy Family parish, 1857.....	453
Epstein, Rev. Francis J., History in the Annals of the Leo- poldine Association	225	Frenchman, estimate of.....	417
Bishop Quarter's Letters.....	372	French Governors	422
Escourier, Rev. John B., at Peru..	337	Frontenac, Count Louis de Baude, Governor of New France, closed Angel Guardian Mission	16
Estang, Rev. Ubaldus, at Peru....	337	Frontier State, The, book review..	515
		Fur Traders, Many Catholic.....	77

F

Feehan, Most Rev. Patrick A., Archbishop of Chicago.....	181
In design	401
First Archbishop of Chicago...	425
Feeley, Rev. William, attended first Diocesan Synod.....	428
First American-Born Nun, Mother St. Charles	173
Courteous Dissent, as to.....	399
Family of, traced.....	495
First Convent in Illinois, Helen Troesch	352
First Mass in Chicago.....	21
Fischer, Rev. Francis, in Chicago in 1839	172
Fitzmaurice, Rev. Charles, at Galena	318, 336
Flaget, Rt. Rev. Benedict Joseph, visited Chicago in 1815.....	19
Bishop of Bardstown, cut.....	320
Biographical note.....	353
Illinois jurisdiction	424
Foley, Rt. Rev. Thomas, Bishop of Chicago	180
In Chicago fire.....	181
In design	401
Fifth bishop of Chicago.....	425
Foreign Missions, priests of, visited Guardian Angel Mis- sion on the site of Chicago, 1798	15
Priests of	190
At Cahokia	408
Fort Chartres, Commons.....	410
Established by Boisbriant.....	420
Capital removed to in 1720....	422
Fort Crevecoeur, established by La Salle at Peoria Lake.....	185
Fort Dearborn, established in Chi- cago in 1803.....	19

G

Gage, Gen. Thomas, approved com- ing of Father Gibault.....	79
Gagnon, Abbe Joseph, at Cahokia	196
Gallagher, Rev. James, attended first diocesan synod.....	428
Galena, petition for priest.....	314
Church established	314
Galvarin, Rev. G., at Cahokia....	196
Galway, Madam, of Sacred Heart Order, arrived in Chicago in 1858	445
Gandafo, Rev. Hypolite, Kaskaskia	337
Garraghan, Rev. Gilbert J., S. J., Early Catholicity in Chicago..	8
The Church organized at Chi- cago	147
Gaston, Rev. Joseph, at Cahokia, killed by Indians.....	196
Gibault, Very Rev. Pierre, Patriot	79
Located at Kaskaskia.....	80
Portrait, opposite	80
In conquest of Kaskaskia.....	82
Learned and experienced.....	86
Favored American cause.....	88
Educated at Seminary of For- eign Missions	191
Patriot Priest of the West....	220
Illinois' First Citizen.....	234
Winning Vincennes	234
Conciliating the Indians.....	243
Indian Treaties	245
Aiding Clark	246
Central figure of the Clark con- quest	298
Came to Illinois in 1768.....	321
Reconquest of Vincennes.....	380
Sustaining the Government....	381
Contemporary opinion	383
Studies of	484
Ancestry	485

	PAGE
Received tonsure and minor orders at Jesuit college.....	486
Ordained, 1768	486
Came to Illinois in 1768 and took charge of Immaculate Conception at Kaskaskia.....	486
Revived religion	489
First visit to Vincennes.....	490
Mother comes to Kaskaskia....	491
Missionary tours	492
Gleizal, Rev. John, S. J., preached a successful mission in Chicago Cathedral in 1853.....	437
Graham, James M., Vice-President ILLINOIS CATHOLIC HISTORICAL SOCIETY, cut.....	280
Address at Centennial celebration	285
Gravier, Rev. James, S. J., first Vicar-General for Illinois....	14
In Jesuit Succession.....	45
Able, compiler of Indian dictionary	46
Died of wounds inflicted by Indians	48
Great Illinois missionary.....	296
Succeeded Father Rale.....	414
Greetings	142
Griffith, Rev. James, attended first diocesan synod	428
Guardian Angel, Mission on the site of Chicago.....	14
Stood on Chicago River between forks and mouth, note.....	15
Closed by Frontenac.....	16
Guguen, Rev. John, in Lake County	338
Guignas, Rev. Michael, S. J., visited Illinois	61
Guyenne, Rev. Alexandre, Francis Xavier, S. J., thirty-six years in French territory.....	58
Guymonneau, Rev. Charles, S. J., in charge of Indian mission near Kaskaskia.....	54

H

Hamilton, Rev. George, at Alton and Springfield	336
Attended first diocesan synod...	428
Happel, Frederick L., Centennial celebration, ILLINOIS CATHOLIC HISTORICAL SOCIETY	277
Healey, Rev. J. B., Kaskaskia....	336
Heim, Rev. Ambrose G., Kaskaskia, Cahokia, etc.....	336
Hennepin, Rev. Louis, Recollect, accompanied La Salle in 1680	185
Subsequent career	189
Visited Kaskaskia (the first) in 1680	414

	PAGE
High Mass, first in Illinois.....	193
Historical Societies, Rev. Frederic Siedenburgh, S. J.....	4
Historical Dates, Calendar of.....	101
Holy Family (at Cahokia) mission established	193
Of the Caquias.....	408
Holy Family (Jesuit of Chicago) beginning	436
Cut of First Church, opposite...	448
Corner stone permanent building laid	448
Dedicated August 26, 1860.....	452
Four thousand children in school, twenty thousand members of parish in 1871.....	457
Home Missionary (Protestant), quoted	429, 434
Hopkins, John P., obituary.....	388
Article by Rev. Frederic Siedenburgh, S. J.....	302
In Memoriam, portrait.....	392
Hoyne, Thomas, distinguished lawyer	302
Hughes, Rt. Rev. John, consecrated Bishop Quarter	425

I

Ignatius, Sister Mary, first registered woman pharmacist in Illinois	291
Illini Trail, The, pageant by Cecelia Mary Young.....	122
Illinois, cradle of Christianity and civilization	64
State's great distinction.....	64
Bulwark of Christianity and civilization	64
Illinois, 1763-1918, Pageant Poem, Rev. George T. McCarthy....	29
Illinois and the Leopoldine Association, Rev. Francis J. Epstein	225
ILLINOIS CATHOLIC HISTORICAL SOCIETY, organization	135
Officers	136
By-Laws	137
Charter	141
Illinois Centennial Celebration, Hugh S. Magill.....	131
Illinois Centennial Celebration, Frederick L. Happel.....	277
Illinois Confederacy of Indians...	415
Illinois' First Citizen, Pierre Gibault, Joseph J. Thompson,	79, 234, 380, 484
Illinois Historical Collections, Rev. J. B. Culemans.....	95
Illinois in 1818, book review....	119
Illinois in the Fifties, book review	263

	PAGE		PAGE
Illinois Missions, The, Joseph J. Thompson	38, 185	K in the Indian Language.....	415
Illinois Territory	412	Kaskaskia (1), Marquette re-	
Indians, insist upon minister with		turned to in 1675.....	9
Black Robe and Cross.....	221	The first Kaskaskia at Utica...	414
Indian Treaty, at Cahokia, Clark		Different spelling	415
and Father Gibault, S.J.....	240	Kaskaskia (2), in Southwestern	
In Memoriam, by Rev. A. Zurbon-		Illinois, account of Rev. B.	
sen, book review.....	397	Roux, edited by Rev. John	
Ingolsby, Rev. John, attended first		Rothensteiner	198
diocesan synod	427	Catholic Church at.....	204
Immaculate Conception, Mission,		Missions of Illinois.....	205
established by Marquette.....	12	Names of the regular priests at	207
Mississippi so named by Mar-		Names of secular priests.....	208
quette	64	Population	212
Marquette's Mission	414	The early seat of the Church...	310
At Kaskaskia	415	Site of	415
Iroquois Indians, attack by.....	414	Kaskaskia: an Ode.....	128
		Fourth of July Centennial cele-	
		bration at	126
J		Kaskaskia Commons	405
Jamison, Rev. Francis B., at Kas-		Kaskaskia River, 300 feet wide at	
kaskia	336	Kaskaskia	415
Janin, Rev. Peter, at Kaskaskia..	334	Kennedy, Patrick, American sym-	
Janssen, Rt. Rev. John, first bishop		pathizer	90
of Belleville, cut.....	432	Kenny, Rev. John, Prairie du	
Jenkins, H. D., D.D., Protestant,		Rocher and other places.....	337
quoted	429	Kenrick, Rt. Rev. Peter Richard,	
Jerks, at Protestant revival meet-		reference and biography.....	367
ings	431	Kean, Rev. James, attended first	
Jesuit College, Fort Gage, cut of..	88	diocesan synod	428
Established, 1721	89	Kickapoo Indians in central part	
First to visit Chicago after it		of Illinois	416
became center of population		Kinsella, Rev. Jeremiah, attended	
was Rev. James Oliver Vande-		first diocesan synod.....	427
veld	436	Kinzie, John, arrived in Chicago in	
Names of at Holy Family to		1804	18
1871, note	456	Kip, Bishop William Ingraham,	
Banishment	60	(Protestant), wrote "The	
Missionaries in Illinois, tablet of	56	Jesuits in North America,"	
Relations, letters in relation to		quoted	38
Illinois	521	Know Nothings, active in Illinois.	432
Joliet, Louis, with Marquette in		Kunster, Rev. Joseph, in German	
1673	8	settlements	338
The voyage	40	Absent from first diocesan synod	428
Discoverer	299		
Juncker, Rt. Rev. Damien, first			
bishop of Alton, cut of.....	432	L	
Jung, Rev. M., absent from first		La Compte, Madame, lived on site	
diocesan synod	428	of Chicago in 1765.....	18
Jurisdiction, Civil and Ecclesias-		Early notable resident of Ca-	
tical	64	hokia	288
Civil under French, 1673 to 1763	66	Laframboise, Claude, early settler	
Ecclesiastical Jurisdiction in Il-		of Chicago	27
linois divided.....	69	Joseph, early settler in Chicago	27
Chicago Diocese created.....	70	La Source, Rev. Dominic Anthony	
A correction	262	Thaumur de, at Cahokia.....	195
		Laurenz, Abbe Nicholas, F. M., at	
K		Cahokia	196, 460
Kane, Elias Kent, distinguished		Law, John, Mississippi scheme....	419
statesman	301	Lazarists, in Illinois.....	69

	PAGE
Article, Rev. Charles Souvay, C. M.	303
Mission, historical note.....	354
Le Boulenger, Jean Antoine, S. J., St. Anne Fort, charters.....	53
Le Brise, François, first white woman in Illinois.....	287
Le Clere, Pierre, early settler in Chicago	27
Le Dru, Rev. Jacobin, Prairie du Rocher	334
Lee, Rev. Constantine, Galena.....	337
Le Febvre, S. J., visited in Illi- nois	61
Le Fevre, Rev. Peter Paul, at Prairie du Rocher, Quincy, and other places in Illinois, afterwards bishop	335
Le Mai, Francis, bought De Saible house in Chicago, 1796.....	18
Leopoldine Association, History in the Annals of.....	225, 372, 524
Le Petit, Rev. Mauthurin, S. J., visited Illinois	61
Levadoux, Rev. Michael, Sulpitian, at Cahokia	461
At Prairie du Rocher.....	334
Libraries and Catholic Historical Research, William Stetson Merrill	116
Limoges, Rev. Joseph, S. J., visited Illinois	61
Lincoln, Abraham, Father St. Cyr's statement as to.....	162
Loisel, John Francis Regis, at Ca- hokia and other places.....	335
Lutz, Rev. Joseph, Vicar-General Bishop Rosati	316
At Galena	335
Lusson, Rev. Charles Leander, bap- tized Chicago children.....	19
At Prairie du Rocher.....	334

M

Madden, Margaret, portrait.....	280
Centennial address, Catholic women in Illinois.....	285
Marchi, Rev. Di, at La Salle.....	337
Marest, Rev. Gabriel, S. J., in Jesuit succession	47
Man of action.....	50
Civil Leader	51
Great Illinois Missionary.....	296
Walked to Cahokia to bury Father Bergier	297
Established the new Kaskaskia in 1700	414
Marquette, Rev. James, S. J., on site of Chicago.....	8

	PAGE
Discoverer, explorer and founder of Church	40
Voyage of discovery reference..	40
Promise to return, fulfilled.....	41
Tarried in Chicago.....	41
Death of	42
Exploration, a spiritual quest for souls	64
Heroic discoverer	295
Dared more than Columbus....	413
Marquette Cross, marking site of Marquette's cabin on the Chi- cago River, cut.....	8
Mascaroni, Rev. A., Prairie du Rocher	335
Masquelet, Rev. Joseph, Teutopolis and other places.....	337
Masterson, Rev. W., attended first diocesan synod	428
Maundy Thursday (Holy Thurs- day), April 11, 1675, Mar- quette established Church in Illinois	41
Mazzuchelli, Rev. Charles, at Galena	336
McAuley, Rev. ———, at Galena at time of holding of first diocesan synod	428
McCabe, Rev. Patrick, at Kaskas- kia, Alton and other places... 338	
Attended first diocesan synod... 427	
McCarthy, Rev. George T., pageant-poem	29
McElhearne, Rev. Patrick Thomas, attended first diocesan synod. 428	
McGorrisk, Rev. Bernard, attended first diocesan synod.....	427
McMahon, Rev. John, first regular pastor of Galena.....	317
At Galena	335
Attended first diocesan synod... 427	
Meade, Kate, A Calendar of His- torical Dates and Events.....	101
Membre, Rev. Zenobius, Recollect, accompanied La Salle.....	185
La Salle's ambassador.....	189
Estimated Indians at Kaskaskia (1) in 1676 at 7,000.....	414
Memoirs, Historical and Edifying, Sister Mary Benedicta, book review	124
Menard, Pierre, reference and biog.	359
Held title to valuable property in Chicago	155
Menard, Emilie, daughter of Pierre	362
Mercier, Rev. John, at Cahokia... 195	
Mercy, Sisters of, came to Chicago in 1846	179

	PAGE		PAGE
Mermet, Rev. Jean, S. J., begun labors in Illinois at Fort As- sumption	51	Mulkey, Judge John H., distin- guished jurist	302
Buried in Chapel.....	52	Mullen, Rev. N., at Piquet and other places	338
Merrill, William Stetson, Libraries and Catholic Historical Re- search	116	Mueller, Rev. Louis, Mt. Carmel and other places.....	337
Meurin, Rev. Sebastien Louis, S. J., last of Jesuit mission- aries in Illinois.....	60	Mulligan, Mrs. James A., wife of General	292
Buried at Prairie du Rocher and reinterred in Jesuit ceme- tery at Florissant, Mo., grave of, op.	60	James A., distinguished in Civil War	302
Welcomed in Illinois by the English	67	Mundelein, Most Rev. George William, approbation	3
Letter to Bishop Briand.....	219	Portrait	277
Returned to Illinois in 1764....	320	Address at Centennial celebra- tion	280
At Prairie du Rocher.....	333	Portrait	424
At Cahokia	487	Consecrated	426
Meyer, Rev. Charles, at German Settlement	337	Murphy, Doctor John B., leading surgeon	302
Miami Indians, on site of Chicago, 1700	17	Murray, Rev. ———, in Ireland at time of holding the first dio- cesan synod	428
Mills, Samuel J., quoted in note..	429	Daniel, early American sym- pathizer	90
Mission of Immaculate Conception, established, 1675	41	William, brother of Daniel, also American sympathizer	90
Missions, The Illinois, The Jesuit Succession	38		
Missionaries, 1763 to 1844.....	333	N	
Missionaries Contemporary with the Jesuits	185	Northwest Territory, wrested from England	410
Missions, successful, by Fathers Damen and Smarius.....	456	Nun, First American-born in this country	173, 495
Missions and Churches, Chron- ology of	103, 253	A dissent	399
Monk's Mound, Mission of Our Lady of Good Help.....	326	Nuns, First in Illinois.....	289
Moran, Judge Thomas H., distin- guished jurist	302		
Montuori, Rev. Alphonsus, at Peoria	338	O	
Attended the first Diocesan Con- ference	428	O'Brien, Mother Agatha, arrival in Chicago	290
Morris, Mrs. Buckner T., distin- guished convert	292	O'Donnell, Rev. Thomas, absent in Brooklyn at time of first diocesan synod	428
Morrison, Mesdames, distinguished Catholic woman	288	O'Meara, Rev. Bernard, Chicago, Joliet, and other places.....	337
Mrs. Robert, reference and biographical sketch	357	O'Melvany, distinguished pioneer O'Regan, Rt. Rev. Anthony, third bishop of Chicago.....	425
William, distinguished convert..	301	Endeavored to secure Jesuits... 438	
Reference and biog. note.....	356	Design	401
Muldoon, Rt. Rev. Bishop of Rock- ford, approval	1	O'Reilly, Rt. Rev. Peter J., V.-G. Peoria diocese	426
Portrait	424	O'Reilly, Rev. M., Mt. Carmel and other places	337
Consecrated	427	O'Shaughnessy, Thomas A., pro- moted the erection of cross marking site of Marquette's cabin	8
Mulholland, Mother Mary Francis, leader of the Nuns of the battlefield	291	Odin, Rev. J. N., C. M., in Illinois At Prairie du Rocher.....	305 335
		Onahan, William J., Catholic Prog- ress in Chicago.....	176

	PAGE
President ILLINOIS CATHOLIC HISTORICAL SOCIETY, Hal Count, identified with all Catholic movements	278
Death of	394
Obituary	464
Tribute	480
Portrait	464
Insignia	472
Old Church at Cahokia, Rev. Rob- ert Hynes, and cut.	459
Old Kaskaskia Days and Ways, Stuart Brown	413
Olivier, Rev. Donatien, Bishop Du Bourg, wrote of.	218
At Kaskaskia and Prairie du Rocher	324
Attended all the churches. . . .	334
At Cahokia	461
Olivier, Rev. John, at Cahokia.	324, 334, 461
Osage Indians, well disposed to Faith	222
Ostlangenburg, Rev. Casper H., Shoal Creek, etc.	337
Attended first diocesan synod. .	428
Ouilmette, Antoine, in Chicago prior to 1805.	18
In Chicago since 1790.	26
Owen, Thomas Joseph Vincent, Indian Commissioner, first executive of Chicago, Catholic, note	149

P

Pallaison, Rev. Victor, Kaskaskia and other places.....	335
Paquin, Rev. Joseph, Kaskaskia..	338
Parkman, Francis, historian.....	4
Quoted	39
Has not said the last word on Illinois history	76
Parliament of Religions at Chicago	182
Parodi, Rev. Louis Aloysius, C. M., at La Salle, Peoria, and other places	336
Patterson, Robert W., D. D. (Prot- estant), quoted	429, 430
Payet, Rev. Louis, at Kaskaskia..	334
Peck, John Mason, quoted.....	429
Peoria, Diocese of.....	426
Pernin, Rev. Claude J., S. J., Wil- liam A. Amberg.....	249
Personal tribute to William J. Onahan, Rev. John Cavan- augh, C. S. C.....	480
Petition for priest for Chicago...	147
Petiot, Rev. Remegious, Galena and other places.....	337

	PAGE
Pettel, Louis, settled in Chicago before 1805	18
Picot, Rev. L., English Settlement and other places.....	336
Pinet, Rev. Pierre Francis, S. J., established Guardian Angel Mission on the site of Chicago	14
Came to Immaculat� Conception Mission	47
At Guardian Angel Mission....	48
Established Tamaroa Mission at Cahokia	48
Death of	49
Pioneer Priests and Pioneer Laymen, T. J. Campbell, S. J....	266
Plantation, Mission, at Cahokia...	195
Bought by Fathers of the Foreign Missions	195
Plathe, Rev. Gerhard Herman, attended the first diocesan synod	428
Plunket, Rev. John, Joliet, Illinois Canal	337
Pokegan, Potowatomi Indian chief, friend of Father Badin.....	25
Porter, Jeremiah, quoted.....	430
Potowatomi Indians had good will for Catholic Church.....	156
Joined with Iroquois against Illinois	414
Prairie du Pont, Commons.....	410
Prendergast, Rev. Michael, attended first diocesan synod....	428
Priests, Pioneers in work among foreigners	78
Propagation of the Faith, Annals of, Documents relating to early Illinois	214
Annals of	528
Protestantism, introduction of, 1800	428
Provincial Council of Baltimore, 1843	424
Purcell, V. Rev. F. A., D.D., Rector Quigley Preparatory Seminary	278

Q

Quapaw, Indian Territory where Kaskaskia Indians were sent	415
Quarter, Rt. Rev. William, came to Chicago in 1844.....	172
Letters to Leopoldine Associa- tion	225
Letters of, in Leopoldine An- nals, Rev. Francis J. Epstein	372
First bishop of Chicago.....	424
Cut	376
Design	401
Died April 10, 1848.....	425

	PAGE
Assumed duties in Chicago May 5, 1844	425
Quarter, V. Rev. Walter J., absent from first diocesan synod....	428
Quebec, Seminary of	405
Quigley, Most Rev. James Edward, Archbishop of Chicago.....	182
Design	401
Archbishop of Chicago, 1903...	425
Quigley Memorial Seminary, first meeting in	282
Quincey, Diocese, created in 1853	70
Transferred to Alton, 1857.....	70
Development of Church at.....	376

R

Rainaldi, Rev. Raphael, attended the first diocesan synod.....	428
Rale, Rev. Sebastien, S. J., came to Illinois	14
Succeeded Allouez	43
Whittier on Rale.....	43
Death of Father Rale.....	44
Whittier on Death of Rale.....	45
Rale, Rev. Sebastien, S. J., in Illinois	296
Raho, Rev. John Blasius, La Salle and many other central Illinois stations	336
Rale, Sebastien, S. J., succeeded Allouez	414
Recollects, attempt to establish by La Salle	66
Recollects, Earliest in Illinois after Jesuits	185
Renault, Phillipe, Paris banker came to Fort Chartres in 1720, founded St. Phillippe.....	65
Reynolds, Gov. John, quoted.....	431
Richard, Rev. Gabriel, visited Chicago in 1821.....	20
Reference to, in Bishop Du Bourg's letter	218
Kaskaskia, Prairie du Rocher..	334
At Cahokia	461
Riordan, Msgr. Daniel J., offered prayer at Centennial celebration	278
Portrait	278
Rivet, Rev. John T., Vincennes...	334
Robinson, Alexander, mixed blood Indian chief	27
Arrived in Chicago day after Fort Dearborn Massacre, restrained Indians from war on whites	27
Rockford, diocese of, erected in 1908	427
Rogan, Rev. John, attended first diocesan synod	428
Rolando, Rev. B., Springfield.....	338

	PAGE
Rosati, Rt. Rev. Joseph, C. M., Vicar-General of Chicago territory	28
Coadjutor and bishop.....	69
Cut of	168
On Olivier	219
Name looms in Catholic annals of Illinois	305
First plans for Indians.....	306
Diocesan visitations	307
Cut	320
Bishop of St. Louis.....	424
Roux, Rev. Benedict, at Kaskaskia	198
Companion of Father St. Cyr...	198
Kaskaskia	336
Sketch	365
Ryan, Rev. Dennis, attended first diocesan synod	427
Ryan, Judge Edward A., great jurist	302
Ryan, Rt. Rev. James, third bishop of Alton	426
Portrait	424

S

Sauganash, a name given by the Indians to William (Billy) Caldwell, meaning Englishman, and given to Mark Beaubien's hotel in honor of Caldwell....	26
Scanlan, Rev. P. J., attended the first diocesan synod.....	428
Schaeffer, Rev. Bernard, came to Chicago in 1836.....	167
Attended the first diocesan synod	428
Schaefer, Catherine, Chronology of Missions and Churches...103,	253
Schermerhorn, J. F., quoted.....	431
School Exhibit, Catholic, at World's Fair	182
Senat, Antoine, S. J., visited Illinois	61
Seminary of Foreign Missions at Quebec	190
Shawnee Indians in Southwestern part of Illinois.....	416
Shea, John G., wrote interestingly of West	4
Shields, James, hero of two wars, conqueror of Stonewall Jackson, U. S. Senator from three States	301
Siedenburgh, Rev. Frederic, S. J., A Catholic Historical Society	3
John P. Hopkins.....	388
Presided at Centennial Celebration, first Vice-President I. C. H. S., member State Centen-	

	PAGE
nial Commission, founder and chief proponent of I. C. H. S.	278
Portrait	284
Sisters of Charity of the B. V. M. opened school in 1860 in Holy Family Parish and a second school in 1867.....	454
Smarius, Rev. Cornelius, S. J., as- sociated with Father Damen, distinguished pulpit orator, preached Gov. Bissel's funeral sermon	456
Societies organized in Holy Family Parish	454
Souel, Rev. Jean, S. J., visited Illinois	61
Sources of Catholic History in Il- linois	74
Clarence Walworth Alvord....	73
Collection of Sources basis of historical work	74
Sources of Illinois History.....	520
Southey, Robert, A Tale of Para- guay, quoted from.....	57
Spalding, Most Rev. John Lan- caster, first bishop of Peoria, 1877	426
Cut	432
Spilman, Benjamin Franklin, "father of Presbyterianism in Illinois"	429
St. Anne du Fort Chartres, founded 1720 at Fort Chartres	53
St. Charles, Mother, First Amer- ican-born Nun in the United States	173
St. Cyr, Rev. John Mary Iraneus, cut of	160
First pastor of Chicago.....	149
Letter of	149
Recalled to St. Louis.....	168
Chicago and other missions....	335
St. Genevieve, in Missouri.....	65
St. Ignatius College, ground broken for in 1868, ready for occu- pancy 1870, cost \$230,000....	455
Under direction of Father Da- men	455
St. Joseph's Mission established at Prairie du Rocher, village founded by Jean St. Therese Langlois	65
St. Louis, Diocese of, included western and northern Illinois	329
St. Louis Catholic Historical Re- view, Book Review.....	397
St. Mary's of the Lake Church, 1868	465
St. Mary's Church, cut of first church	160

	PAGE
St. Phillippe, Commons.....	410
St. Vincent de Paul Society or- ganized in Chicago 1857.....	17
Starr, Eliza Allen, distinguished Catholic woman	292
Statistics, churches, communicants, schools, pupils, charitable in- stitutions	434
Stehle, Rev. N., Kaskaskia, Peoria	337
Stone, Col. John M., quoted.....	432
Stuart, Robert, Agt. of American Fur Co., controlling figure....	154
Sullivan, Mrs. Margaret, editorial writer	293
Survey, Illinois Historical, collect- ing data on French period...	77
Synod, first Diocesan, in Chicago 1847	427
Szwajkart, Stanislaus, Editor Polish Daily News, death of..	115

T

Tamaroa, Indian Mission.....	408
Tarrant, Rev. M. A., Secretary to Bishop of Alton.....	1
Tartarin, Rev. Rene, S. J., in Illi- nois Missions	55
Taylor, Anson, early settler in Chi- cago	27
Taylor, Augustine Deodatus, early resident of Chicago, architect and builder of first Catholic churches in Chicago, convert, brother of Anson.....	27
Thompson, Joseph J., Editor-in- Chief ILLINOIS CATHOLIC HIS- TORICAL REVIEW, Portrait....	280
The Jesuit Succession.....	38
Illinois' First Citizen—Pierre Gibault.....	79, 234, 380, 484
Missionaries Contemporary with the Jesuits	185
The Church in the Transition Period	320
The Development of the Church.....	424
Timon, Rev. John, C. M., in Illi- nois	305
At Prairie du Rocher and Kas- kaskia	335
Reference and biog. sketch....	369
Tucker, Rev. Hilary, at Quincy...	336
At Versailles and other places...	338
Turpin, Mary, first U. S. nun...	54, 399, 495
Transition Period, Church in Illi- nois in	320

U

Union Catholic Library, at Chicago, incorporated 1868..... 180

	PAGE		PAGE
United States, separate ecclesiastical division	67	Visitation, Our Lady of, mission founded at St. Phillippe.....	65
V		Visitation Convent, established at Kaskaskia	329
Van Cloostere, Rev. Vitalis, Prairie du Rocher and other places..	335	Visitandines, letters of Archbishop Eceleston to	500
Attended the first diocesan synod	428	Vivier, Rev. Louis, S. J., in the Illinois Missions	59
Vandeveld, Rt. Rev. James Oliver, bishop of Chicago, design....	401	W	
Consecrated second bishop of Chicago	425	Walker, Charles I., President State Historical Society of Michigan, quoted	61
First Jesuit to visit Chicago after it became a center of population	437	Walters, Rev. G., Alton.....	336
Van Quickenborn, Rev. Charles Felix, S. J., visited Galena and Sangamon County	335	Ward, Rev. M., Shawneetown, Carmi	337
Varlet, Rev. Dominic Mary, at Cahokia	195	Watrin, Rev. Philibert, S. J., thirty years in the Illinois missions, wrote defense of Jesuits, last Superior.....	58
Vergani, Rev. Pierre, C. M., in Illinois	305, 335	Weninger, Rev. Francis Xavier, S. J., gave mission at St. Joseph's church, Chicago, in 1851	436
Verhagen, Rev. Felix, S. J., at St. Mary's Cathedral, Chicago, in 1851, mission and retreat for men	436	Whistler, Captain John, established Fort Dearborn, 1803.....	19
Vigo, Francis, friend and co-worker of Father Gibault for the American cause.....	298	Whittier, John Greenleaf, Mogg Megone, quoted	43-44
Vincennes, on the Wabash.....	65	Winston, Richard, American sympathizer	90
Diocese of	330	Wiseman, Rev. Joseph N., Kaskaskia	336
Viot, Rev. Claude Joseph, S. J., visited in Illinois.....	61	Witchcraft, scare in Illinois.....	75

ILLINOIS CATHOLIC HISTORICAL REVIEW

617 ASHLAND BLOCK, CHICAGO

Subscription price, \$2.00 per annum

THIS BOOK MAY NOT BE
TAKEN FROM THIS ROOM

PERIODICAL ROOM
COPY

Boston College Library
Chestnut Hill 67, Mass.

Books may be kept for two weeks unless a
shorter period is specified.

If you cannot find what you want, inquire at
the circulation desk for assistance.



